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MEMOIR,

WITH EXTRACTS FROM

THE DIARY AND SERMONS

OF

STAFFORD BROWN, M.A.,

SOMETIME VICAR OF WESTBURY, WILTS;

BY HIS WIDOW.

LONDON: RIVINGTONS.
SALISBURY: BROWN & CO.; WESTBURY: H. H. JONES.

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TO THOSE

IN THE PARISH OF WESTBURY,

WHO LOVE THE HOUSE OF PRAYER,

THIS MEMOIR IS DEDICATED,

(AS ORIGINALLY COMPILED,)

WITH THE HOPE THAT THE REMEMBRANCE OF
THEIR FORMER PASTOR'S UNFEIGNED LOVE TO
"THE COURTS OF THE LORD'S HOUSE,"
WILL LEAD THEM AFFECTIONATELY TO COMPLETE THAT
WORK OF CHURCH RESTORATION
WHICH WAS COMMENCED DURING THE TERM OF HIS
MINISTRY AMONG THEM,
AND THE FINISHING OF WHICH, WHEN "HE FELL ASLEEP,"
WAS CONFIDINGLY INTRUSTED
TO THEIR PIOUS LOVE AND CARE.

"No triumphs, indeed, are comparable to those of Piety; no trophies are so magnificent and durable as those which victorious faith erecteth: that history therefore which reports the *res gestæ*, the acts and sufferings of most pious men, must in reason be esteemed not only the most useful, but also the most pleasant; yielding the sweetest entertainment to well disposed minds: wherein we see virtue expressed, not in bare *idea* only, but in actual life, strength, motion; in all its beauty, and ornaments; than which no spectacle can be more stately, no object more grateful can be presented to the discerning eye of reason."

Barrow's Sermons, Vol. iii., Ser. 2.

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PREFACE.

In these days, when so many Memoirs are published, the addition of one recording the thoughts and actions of an individual, who was scarcely known beyond the immediate circle of his private friends, may seem superfluous. In this active and restless age, however, such examples may have their use. They may sustain and cheer others, who, uninfluenced by the wish to win the applause of man, like him whose life is here written, endeavour quietly and faithfully to fulfil their daily duties in "that state of life to which it hath pleased God to call them."

The progress of the ensuing volume through the press having been interrupted, from causes which do not require to be mentioned here, a lengthened time has passed between the commencement of the printing and its final publication. In the interval, one of those to whom my husband was chiefly indebted in his earlier life, and whose hand contributed some interesting reminiscences of that period, the Rev. Dr. Davies, the Rector of Gateshead, has been called to his rest.

From the present Vicar of Westbury I have received a letter which I insert in this place. It carries on to the present time the testimony, which, in regard to an earlier period, other letters will be found to bear, to the warm affection entertained for their pastor by his

parishioners. I have also another reason for placing this communication here; that the reader may have his attention drawn, before commencing the book, to the gradual change which took place in my husband's views on some important points; and so may be led to watch the effect which that change had upon the character of his piety, and upon his habits of life. The letter I refer to is as follows:—

"My dear Mrs. Brown,

"You have allowed me to look over the pages which follow, and given me permission to preface them with a few words addressed to yourself.

"For the parishioners of Westbury, however, no words of mine will be needed. The record itself will speak to them as a voice from the unseen world, a voice once familiar to their ears, and which has stirred some of the deepest feelings of their hearts. They will recognize its tones, as they read these diaries, and letters, and sermons. They will remember how their conscience has been touched, their minds moved to holy resolutions, and their hearts comforted and strengthened, as they listened to its earnest pleadings, heard so often in the House of God and in their own homes.

"If he who in Jesus rests from his labours cares still, (as we cannot but think that he does,) for the people he cared for upon earth, it is his desire that now, after his decease, they may have in remembrance the things which he taught them, and may still follow him as he followed Christ. To aid them in doing so, this history of his life and inmost thoughts is laid open to their view. Some of them, alas! there are, who will have cause to reflect, as they read, how the fire, kindled in their souls when that living voice was in their ears, has since burnt low, and how customs of piety then adopted have been given up. For such it is, I

am sure, the wish and prayer of us both, that it may please God to make use of this book for the revival in them of 'the things which remain that are ready to die;' and that, by its means in part, they may be renewed again unto repentance.

"To others who knew neither the subject of this memoir, nor the place of his labours, a few words in corroboration of the statement of his usefulness in this parish may not be out of place. Before I myself came to it, more than three years had elapsed; and in the interval another holy man of God* had wrought, and spent his strength, and had gone away to die. Yet I found the memory of Stafford Brown fresh, and green, and dearly loved, as if but a few days had passed since he was taken away from his flock. And so it still remains, scarcely if at all impaired, with those of the inhabitants who were resident here during his incumbency, and old enough at the time of his removal to admit of their remembering him with distinctness.

"In my visits in the parish, it has been a common thing with me to hear sayings and words which have been kept faithfully treasured up,—texts of sermons, especially those of the first and the last which he preached, fragments of admonition or advice, expressions of his judgment on various points, and even the very language of an ordinary greeting. All these have been carefully and affectionately preserved. As they were being repeated to me, and I have noticed the softened countenance, the pause of recollection, and the moistened eye of the narrators, I have often reflected how remarkably enduring was the influence of my predecessor, and how indelible the impressions he made on the affections and minds of his people. I must add, that there have not been wanting those who could connect

* The Rev. James Meyrick, who died, at Bournemouth, in the year 1854.

with the ministry of Stafford Brown important changes in their judgment of doctrines, or in their manner of life, or in both; and that I know of some, who to this day use with their families, or by themselves in their chambers, the same prayers which were originally put into their hands by his.

"Of the more patent and visible results of his ministry, the institutions which he founded, and the fabrics which he restored or built, I have nothing to add to what is contained in the Memoir itself. Taking all his work of every kind into consideration, and comparing its aggregate amount with the space of less than three years allotted for the performance of it, we must needs think that to few could be applied with more truth the words of one of the wise of old, 'He, in a short time, fulfilled a long time.'

"Allow me to express the hope that the book you are preparing to publish will be not only of interest and service to the parishioners of Westbury, but that it will be a contribution to the riches of the Church at large. The holy and devout lives of its members are not the least valuable part of the literature of a Church. The lives of its hard-working clergy are especially valuable, as stimulating others to like exertion; and most of all so, when their unremitted labour can be traced up to its source in the faith and love of personal piety, and followed onward in its issues to a well-ordered parish and the increased devotion of a people. Such will be found to be signally the case in the present instance. Unusual diligence in work, flowing from love to God in the heart, and ending in unusual success in the parish.

"The value of this Memoir as an addition to the Church's treasures will, as I must think, be not a little enhanced by a peculiarity attaching to it. It exhibits to its readers a growth in grace, a growth in faith, in labour, in fervency, in love, steadily correspondent throughout with a gradual

acquirement of the entire doctrine of the Scriptures and our Church. I do not know any similar record in the same degree illustrative of a very important truth,—I mean, that true Evangelicism is not marred by the reception into it of the fullest doctrines concerning the Sacraments of Christ and the constitution of His Church; or, as I should rather say, does not attain its full development and proportion without these, nor, by consequence, its greatest power for the sanctification of the souls of men. The primary doctrines connected immediately with the Atonement of the Cross, with the work of Christ, and with the offices of the Holy Spirit, the subject of this Memoir had, happily for himself, been led to receive fully in the earlier portion of his religious life. From these his soul obtained much nourishment and solace. He had tasted their strength and their sweetness. He had inwardly recognised them as precious truths of the revelation of God to man; and at no time afterwards did he let them go, nor displace them in the least degree, nor abate his relish for them. He had no reason to do so. He fed upon them, and loved them, and would have died a martyr's death for the preservation of them in their purity; and never more, I am persuaded, than in the later years of his life. Yet it is undeniable that, in the space intervening between his entrance upon the ministry of Christ in the Isle of Wight and the finishing of his course in the Vicarage of Westbury, his opinion upon many elements of the Divine Truth had become materially altered. Doctrines of which he had, with others, stood in doubt, fearing their tendencies, and had regarded with suspicion, he had come, after longer study and more prayer, to accept fully and fearlessly, and to embrace cordially. He recognised them inwardly as he had done the others before them. He first tried them by the test of Holy Scripture, and did not find them wanting in authority. He then tried them by the

test of daily use, and found them not charged with the poison he had anticipated, but healthful and nutritious. Thenceforth they were portions of his belief, together with the truths he had known and loved before. And the result was seen and to be read of men,—increased labour for Christ's sake, increased value for Christ's work, increased reverence, increased prayer and thanksgiving and praise, increased faith and love and peace and joy.

"Not the least noticeable of these results was his growing desire to be occupied in the services of the sanctuary, evidenced by the recorded feelings of his later life as compared with those of an earlier date. The love of God's house, and an appreciation of the beauty of its services, grew continually within him to the last, and found their full and final expression, upon his death-bed, in the impassioned desire that the daily service might be continued in the Parish Church of Westbury;—a desire, which I hope will be never unfulfilled so long as that Church shall stand.

"It is to be observed that he retained all his Evangelicism to the end, and that the doctrines commonly contrasted with it, as he received them, turned, with him, each severally, into Evangelical doctrines, not incongruous with those which he possessed already, but homogeneous, wholly of a like kind. That, born originally in Adam, we should, in our baptisms, be born over again into Christ, was with him, as it is in reality, strictly an Evangelical doctrine. So, likewise, that the faithful recipient of the Lord's Supper should therein spiritually eat the body of Christ and drink His blood, be made one with Christ thereby and Christ with him, and, through that union with Him who liveth for evermore, derive everlasting life, was with him an Evangelical doctrine, of most blessed and thankworthy import. The existence of a duly authorised ministry, commissioned for the Church's sake, with its powers to restrain, to reprove, to instruct, to guide, to comfort, it's

benedictions, and salutations of peace, its absolutions for the believing penitent, all these were with him portions of a Scriptural and Evangelical doctrine; not less so than those great truths—the atonement for our sins by the Lord Jesus, our justification by faith in it, the continuous intercession of Christ for His Church, our innate inability in spiritual things, and our need of the effectual working in us of the Holy Ghost. All I have named were with him Evangelical alike. He knew no distinction between them in this respect.

"Whatever others, whose minds were less happily comprehensive of the entire truth of the Gospel, might imagine, he felt and knew within himself that he was holding but one uniform faith, the several portions whereof, like the constituent parts of some well-constructed machine, were all working together for the production of one and the same work, the work of holiness in his soul, and of dutiful trust in his Saviour and God.

"Forgive me that I have dwelt at such length on this point. I have done so, not without a reason. There are, I am persuaded, many tender and loving hearts that, with an almost commendable timidity, fear to examine the claims of some of these doctrines to be the truth of God, lest, having examined, they should be led to receive them; and, having received them, should lose sight of Him, whom they have learned to love, of Jesus in His Gospel, and should suffer an eclipse of the great doctrine of justification by faith in the blood of a Saviour. Now an authentic example of one whose inward history is laid open to their inspection, a holy and truly devout man growing from the beginning to the end in all that is good and heavenly, may do more to re-assure such, and to lead them on to the examination of the truth, than could be done by many treatises, or by whole books full of arguments and proofs.

"There are others, again, widely differing from these, who may possibly derive not less advantage from the study of this exemplar. I refer to those who, having apprehended the doctrines of Christ concerning His Church and Sacraments and ministry, now fear to open their mouth boldly for the announcing of all evangelic truth, lest they should be thought to symbolize with those who deny them; who, by this reticence, have laid themselves open to the charge of having 'kept back the righteousness of God from the great congregation:' if indeed, by the distortion of truths from their due proportions, they have not gone some way, at least, towards the bringing in of 'another Gospel.'

"For the sake and service of either of these, I have felt it a duty to the Church not to neglect the opportunity of drawing attention to such a teacher in Israel as Stafford Brown. For my own part, I can say with truth that I have rarely, if ever, met, either in the course of my reading, or by personal contact, with any whose mind and judgment, such as it was in its developed and final condition, I could more wish my own. And this not alone on account of its comprehensiveness, nor only for the excellent balance with which it adjusted the component elements of the 'one faith,' but also, and perhaps still more, for the singular and happy manner in which, with him, the understanding was united with the heart, so that in their union they appear to have acted together, as though they had been connected by some sympathetic band. The *truths* of the one seemed ever to move simultaneously the *feelings* of the other; and accordingly we find the expression of both constantly blended together in one and the same sentence in his writings. Doctrines with him were no mere speculations of the intellect—no cold abstractions; but a loving spirit of affection had been breathed into them for a soul, and the utterances of praise had been given them for voice and language. This imparts to his writings, of whatever

kind, (as doubtless it did to his conversation,) peculiar characteristics of their own; and the result of the whole is a remarkable fulness and richness, reminding one of the 'marrow and fatness' in the kindred soul of the Psalmist, when he, too, was praising his Lord with joyful lips.

"That it may please God extensively to employ this Memoir of your saintly husband for the good of His Church, and more specially that portion of it to which he ministered in this Parish, is, my dear Mrs. Brown, the sincere prayer of

"Yours faithfully in Christ,

"HENRY H. DUKE."

I have only to add, that any sum arising from the sale of this Volume, should there be such, will be offered to the Fund for completing the Restoration of Westbury Parish Church.

C. B.

MEMOIR OF THE REV. STAFFORD BROWN.

CHAPTER I.

Early Life.

STAFFORD BROWN, born November 27, 1814, in Pulteney-street, Bath, was the eldest child of Isaac Stafford and Frances Brown, of Stainley Hall, Yorkshire. The early years of his life were passed in moving from place to place, as his father, though a man of property, preferred to have no settled home. The family eventually consisted of two sons and two daughters, of whom the latter died in their infancy. When quite young, the subject of this Memoir, by the death of his mother, was left with an only brother to share his father's affection. Mr. Brown, being a good classical scholar, educated his son Stafford until he went to the School at Shrewsbury.

There was little, however, in his early education, to call out that spiritual life which was so vigorous in after years. These deeper feelings must, under God's blessing, be traced to his residence with the Rev. Dr. Davies, the present Rector of Gateshead, who was then living at Chichester, with whom he was placed after leaving Shrewsbury. The remembrance of Mr. and Mrs. Davies' kindness has never

been obliterated. The following letter is inserted with Dr. Davies' permission:—

"Gateshead Rectory, August 15, 1860.

"My Dear Mrs. Brown,

"Yesterday morning I received and read with deep and affectionate interest your letter, intimating your intention to publish a brief Memoir of your late husband, my old and much esteemed pupil, Stafford Brown.

"In preparing such a Memoir you ask me to supply you with any little reminiscences of him while he resided in my house, about thirty years ago.

"I am the more ready, as far as the lapse of time permits, to comply with this request, from your stating your distinct recollection of his telling you that it was during that period 'he heard the whole scheme of salvation by Jesus Christ explained.' It was a very singular, and I think he was justified in regarding it a providential, circumstance which brought him into such close connection with me. Being slightly acquainted with his family I met him one day on one of the public walks at Chichester, where he then resided, when he was a young lad; and the result of that passing interview was, that he expressed a particular wish to his father that he should be permitted to become one of my pupils, for the purpose of being prepared for college, and with the ultimate view of entering into the Church.

"Having been accordingly received into my house, he very soon displayed a very unusual quickness of apprehension, retentiveness of memory, and general versatility of talent, but at the first, though remarkably steady and well conducted, manifesting no special religious impression. Having large and ample expectations he chose the Church as what he considered an easy, honourable, and gentlemanly profession, intending to hold ecclesiastical preferment, and

to engage a curate to perform the more laborious portion of its duties.

"Within a few months, however, he began to exhibit a very remarkable seriousness and attention during Divine service at church, and on one occasion, when a very solemn and impressive hymn was sung, commencing

'When Thou my righteous Judge shall come,'

he afterwards remarked that the question at the end of the verse—

'Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?'

came home with extraordinary power and solemnity to his conscience.

"It was my practice at that time to require of him and others on the Monday morning to produce a written epitome of the sermon which they had heard on the preceding Sunday, and I have frequently known him, by the wonderful power of his memory, aided by his fixed and unwavering attention, present a verbatim report of the discourse to which he had listened.

"During the period of his continuance under my care and instruction, nothing of a very marked character, beyond the rapid development of his various powers, and a steady growth in seriousness and thoughtfulness occurred.

"When the time for entering on his University career arrived, on the morning that he was going to leave us, he remarked to Mrs. Davies, with deep solemnity, 'When I first came here, I had chosen the Church as the easiest profession, but now consider it as the most arduous and responsible.'

"Soon after commencing his residence at College, being of a very sociable temperament, and having ample means at his disposal, he yielded to the fascinations of the place, and for several years I almost entirely lost sight of him.

"After he had taken his degree at Cambridge, and had attended the Theological Course at the University of Durham, the first circumstance which again brought him under my notice, was also remarkable. A sermon of mine in one of the religious periodicals, 'The Church of England Magazine,' caught his eye, and, after reading it, he wrote me a letter, one of the most touching and affecting I ever read, referring to his past course, and expressing a desire that, if opportunity occurred, I should direct him to a title for Holy Orders.

"Within a very short time I succeeded in obtaining a title and a Curacy for him in the Isle of Wight, where I was then sojourning with my family in broken health.

"In that arduous post he manifested the same energy of character, and extraordinary facility of composition, which I had observed in him at an earlier period of life.

"It was at that time, and in our own house, as you truly remind me, that he became first acquainted with yourself; and, from that date to the close of his brief but energetic course, you have had, of all others, the best opportunity of observing and depicting his noble character.

"In compliance with your request, I have mentioned a few salient and most instructive points, which in his earlier days fell under my own personal notice.

"If you are enabled and deem it expedient to accomplish your plan of publishing a brief Memoir of Stafford Brown, I hope and pray, that beyond the object you have more immediately in view, your proposed little work will, under God's blessing, be useful in directing, warning, and stimulating others, and above all, that it may be the means of unfolding and explaining to others 'The Whole Scheme of Revelation by Jesus Christ.' With these wishes and assurances, and with the most affectionate regard for your late revered husband, I am, dear Mrs. Brown,

"Most truly yours,

"JOHN DAVIES."

On 21st March, 1831, Mr. Brown was admitted of St. Catherine College, Cambridge, and commenced residence in the following October. He took his B.A. degree in June, 1835, and his M.A. in July, 1838.

His valued friend and tutor, Dr. Corrie, has kindly written to me, and extracts from his letters will give an insight into his pupil's University career.

"During the first year of your late husband's College life in St. Catherine's, he was not only remarkable for the regularity with which he attended to his religious duties, but for the great credit he gained in the usual College examinations.

"In the second term of his residence, he laid aside his sober associates, and chose for his companions those who were very unsteady—but your late husband did not in his own person fall into habits of immorality, further than by giving parties to men who were immoral. I well recollect the surprise and sorrow which I experienced when this came to my knowledge.

"In the third term of his second year, it pleased GOD to bring your late husband to his right mind again. From that time to the end of his University career, his conduct, as it presented itself to me, was that of a humble penitent, who desired, by a most abundant attendance on the means of grace, and diligence in the fulfilment of his general College duties, to redeem the time he had previously mispent."

The interval between leaving Cambridge and entering into Holy Orders, he passed at the Durham University, where he formed an acquaintance with the Rev. E. Bickersteth, the present Archdeacon of Buckingham, and the Rev. Scott Surtees. Archdeacon Bickersteth has given me the following particulars:—

"My acquaintance with your late admirable husband, began not at Cambridge, but at Durham, in the Spring of

1836, where I went (after taking my degree at Cambridge) to study Theology.

"Mr. Brown remained there until Midsummer, about which time he obtained his license in Theology.

"I remember that he obtained the prize for an English Poem, given by the Rev. George Townsend, and that his sermons were constantly noticed, with high approval, by the Divinity Professor. He was very studious, and remarkable for his elegant scholarship, and for his thoughtful treatment of nice questions in Theology. He was naturally diffident and retiring, but very sincere and warm hearted, and a general favourite with us all. I think (though of this I am not certain) that he returned to Durham during a part of the Hilary Term, 1836.

"I am afraid you will think this a very meagre account of my intercourse with him. It was but brief, like a light and passing gleam of sunshine. But it left on my mind a deep and hearty affection for him, which I always felt while he was living, and still feel now that he is parted from us."

Mr. Scott Surtees, who kindly offered him the Incumbency of St. Mary's, Richmond, writes thus :—

"Many eventful years of life have passed and gone since I first made my acquaintance with my departed friend, Stafford Brown. I have now my diary before me, which leads me to conjecture that it must have been about the 18th or 20th of October, 1835. The University of Durham had not then been long established, and he and I were amongst the earlier divinity students, and B.A. 'ad eundem,' there being no Bachelor of Arts of their own on their University list.

"I well remember being struck, on his first arrival amongst the students, by his gentlemanly appearance and address; we soon were on speaking terms, and having rooms in the same house, our acquaintance rapidly ripened into intimacy.

"We attended the same lectures; we walked into the country daily; we mostly spent our evenings together; and I have a vivid recollection of the pleasure I derived from his companionship. There was something in him which demanded and obtained confidence. I have never yet met any one whom I could so freely speak to of my own inmost feelings, especially on religious subjects, and I do trust that open interchange of thought was profitable to us both. We spoke of our past lives and our future hopes and expectations, and his own desire was to devote himself to the work of the ministry, and fit and prepare himself for the vocation to which, he believed, he was called.

"I recollect we had once a week to write a sermon on some given text, and the Divinity Professor selected first one and then another, to read out their compositions. His were always well expressed, and the language and diction elegant, and at times almost poetical. His career at Durham gave, I know, complete satisfaction to all the Professors and Tutors of the University.

"My residence at Durham was suddenly terminated by my serious illness. Inflammation of the lungs, running its course rapidly and fearfully, in a few hours brought me down to the brink of the grave, and it was then that my friend's attention and kindness in my sick chamber was unremitting. He combined the decision of a man with almost the feminine delicacy of a woman in his movements and gentleness by my bedside.

"I do most gratefully remember him; he would bring his Bible and sit down and read to me some passages which spake of Jesus' love to sinners, selected with the judgment and forethought of one of mature years. I can yet remember (when unable to speak) how the gentle cadence of his voice fell soft and sweet upon my ear. God only knows how much of the deep religious impression, which I owe to that sick bed and that serious illness, may have been owing

to his thoughtfulness and anxiety about my soul, seldom witnessed in one so young.

"That peculiar gentleness of manner and power of sympathy with others, and delicate tact in choosing the right time and right place in which to say the right thing, which was evident in his character as a young man, was, I have no doubt, one of the secrets of his success in the Ministry.

"Our spheres of duty called one to the North, the other to the South, of England, and although we kept up to the last, at intervals, a correspondence one with another, we never met again; he died too soon for others, but not for himself; and his gentle spirit, that loved to see 'truth on both sides' (the title of his published work), and recognised good in all, has found its kindred home and rest in the bosom of his Saviour and his God. God give us grace to follow his good example, that when we depart this life we may sleep in Christ, as our full hope and trust is 'this our brother doth.'"

Through Dr. Davies, on the nomination of the Rev. Charles Worsley, Mr. Brown was appointed to the Curacy of St. Thomas, Newport; and in addition, to act as assistant to Mr. Worsley's father, at Gatcombe, a parish about three miles distant from Newport.

At the end of the year 1837 he received Holy Orders from the present Bishop of Winchester, and was ordained Deacon in the Chapel at Farnham Castle.

Within the short period of a few months, health obliged Mr. Brown to resign his work at St. Thomas, and from that time Gatcombe became his only sphere of duty. The late General Carey's family inhabited, what was locally termed, "the great house," and took a lively interest in the villagers, cordially working with Mr. Brown in carrying out plans for their welfare, and at all times shewing him much kindness and hospitality.

At this period I became acquainted with my future husband; the comparative coldness and reserve of our early intercourse strikingly contrasted with his affectionate kindness in after years.

The happiness which we experienced during the seven years of our wedded life could not be told—words could not express it; but I trust that in many and many an English home the same joy and blessedness is felt by those who are united in holy and happy love.

In the following extracts from his diary will be traced some of the inner workings of a heart (as he records) "determined to know nothing but Jesus Christ, and Him crucified."

CHAPTER II.

Extracts from "Diary" from Ordination in December, 1837, *to December,* 1839.

1837.

"*Dec.* 17.—Was *ordained* by the Bishop of Winchester at Farnham Castle, Surrey, as deacon of the Episcopal Church of England. My feelings on this day were much more dull and less warm towards Him, who was counting me faithful by putting me into His ministry, than I might have wished and even expected. Still I felt and do feel grateful, very grateful, for this new mark of God's favour; and upon the whole desire thus privately to inscribe my thanks to Him for four especial favours. 1st. That He hath been pleased to give me some spiritual subjection to Christ's kingdom, some knowledge of the mysteries of godliness; 2ndly. I bless His holy name for giving me the grace of Orders, which I fully feel I have never deserved, and know how unfit I am in many particulars to wear the name and livery of Christ. But my unworthiness may not interfere with God's designs; 3rdly. I am thankful for being put by Providence under so pious and affectionate a prelate as the Bishop of Winchester. May his pious lessons and example be never lost upon me; 4thly. I praise God for putting me, contrary to my warmest hopes, in the very situation I could have wished. The Isle of Wight is well suited from its mildness to my constitution, from its beauty to the enlivenment of my affection for the God of Nature, and from its being a likely spot to induce my father's visits, is indeed an allotment in the land of this earthly Canaan which I ought to be very grateful for.

"The Bishop, on delivering to us our licenses and papers, recommended to our earnest consideration and care 1 Tim. iv. 12. I wanted the lesson, and want it still.

"*Dec.* 18.—Left Farnham for Southampton. My mind was somewhat impressed by reading 1 Cor. i., and also by the next chapter on the following morning.

"19*th.*—To Newport. Determined, on the deck of the little vessel that transported us over the Solent sea, to 'know nothing but Jesus Christ and Him crucified.' Fancied I was like Joshua and the Israelites crossing Jordan to Canaan: dined with my old friends, Mr. and Mrs. Davies.

"20*th.*—Read prayers for the first time.

"21*st.*—Read prayers. Mr. Davies told me that last Sunday many persons at Gatcombe prayed for me; Lord, may their prayers be heard. Make not futile their petitions nor my labours.

"22*nd.*—Baptized a child for the first time. Was rather awkward. Lord, regenerate this child in very deed; and sanctify the office to me, the parents, and god-parents of the boy. It was called William Taylor. Shall I meet William Taylor in heaven?

"Proposed to my landlady to have family prayers. She consented; in the evening, ten o'clock, the time they appointed. Wrote a sermon on 'Where is the blessedness ye spake of?'

"23*rd.*—In the evening read one of Jenks's prayers, which my landlord said was the best he had ever heard.

"24*th*, *Sunday.*—Opened Sunday School with some Church prayers. Read morning prayers in the parish

church. Only made one mistake. 'Bless the Lord O my soul, and all that is within me praise His holy name.' Felt proud because Mr. Worsley praised my articulation in reading. Lord, humble me in mercy, not in Thine anger, lest Thou bring me to nothing. In the afternoon read prayers, and by God's mercy preached my first sermon in Newport Church, from 1 Tim. i. 15: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.' O God, make it profitable to the souls of Thy people, and not a cause of glorying to me. I was nervous before I opened my mouth, but when I did, God gave me strength, and I even used action, so confident was I.

"26*th*, *St. Stephen's Day.*—Read prayers. Visited some poor people for the first time in this parish. I think I perform this worse than any other part of my duties, because I have not the gift of speech. Perhaps God will make it the most successful part of my ministry, perfecting His strength in my weakness. Amen. So be it.

"Lay awake, partly thinking my lungs were injured by over exertion; if so God's will be done. His servants shall *hear* His voice while I have breath, and if He will, He can literally fulfil His promise to me which saith, 'They that wait on the Lord shall renew their strength.'

"28*th*, *Innocents' Day.*—Prayers. First funeral service. Dined with ———; had several pleasing religious discussions, especially with a very temperate and pious youth, named Parker, a descendant of Archbishop Wake, Cantuar. A lady praised my sermon on Christmas day, especially the *historical parts.* As there was not one word of history (except as in every sermon from Gospels), this may well prevent my presumption when persons thoughtlessly, but kindly, flatter anything I do. May I not be high-

minded, but fear, and glory only in my infirmities, that the power of the Gospel may be made manifest through my weak preaching.

"31*st*, *Sunday*.—Opened school. Walked to Gatcombe with young Parker; preached at Gatcombe for the first time, on Romans vi. 21, 22, 23. Returned to Newport. Read prayers in the afternoon, and preached the same sermon. Lord make my weak words effectual by Thy mighty Spirit. In the evening went to the new Church, and, ashamed to say, fell asleep in the sermon. May the bad example not serve as a stumbling-block to any one. And now I have come to the end of another year. Lord, if Thou should'st be extreme, how much have I done amiss. How many resolutions and duties have I omitted. Lord, forgive my weak and wavering faith, and accept also my sincerest thanks (I believe them so) for keeping me, through all my weaknesses, in some degree of confidence and hope in Christ all through it; so that I can say of this year (what I have never been able to say before) that I have at no time, notwithstanding my many sins, given up all hope of reformation, and conversion, and glory, through God my Saviour. Bless God."

A.D. 1838.

"*January* 1*st*.—I bless God that He has brought me so far, and tremblingly hope for the future. From reading a chapter (on conformity to the world) in Bridges' 'Christian Ministry,' thought I mixed too much in *its spirit*. My eye is not single enough to Christ in society, and I am often frivolous and worldly, who ought always to shine like a lamp, and to go nowhere except where my burning may be more or less seen. *Began Bible*. Lord, spiritually unfold and explain to me from it all that shall be necessary for me to know. Attended evening service at St. John's.

"*5th.*—Received an invitation to a party, which I knew to be a dance. I declined."

At this period there was cause for anxiety respecting the state of his lungs; he feared an early death, and well knew that over exertion might hasten such an event; but mingled with fear was faith, and a full determination "to spend and be spent" in his Master's service.

"*6th.*—Cold so bad, could not read prayers. Voice very bad. Lord, if Thou wilt remove me, Thy will be done, for Thy grace hath been given to me to preach among the Gentiles the unsearchable riches of Christ, and when Thou pleasest I am ready to be offered up. Spent the evening by myself, which I bless God much for, being too little alone; and to-morrow is the day peculiarly made by the Lord.

"14*th*, *Sunday*.—Morning service at Gatcombe. Preached on the Judgment. O God, quicken it to the souls of Thy people. On my return found a blessed letter from ———, which animated my faith much; in describing deficiencies, it exactly described me. Lord, quicken me, even me also, O my Father.

"15*th*.—A young woman died suddenly at Gatcombe; the family at Gatcombe House wished me to preach on her death, which by God's blessing I will do. Read with Mr. Davies. I never commune with that pious family without some improvement, and that less than I might or ought.

"19*th*.—Prayers. Continual doubts whether my sermons are warm and evangelical enough.

"21*st*, *Sunday*.—Preached a sermon on the death of Ann Ralf; very full attendance, as it was known before-

hand. O God, convert their souls by her example, that they may be my crown of rejoicing in the last day. Afternoon, service at St. Thomas. Evening—I, Stafford Brown, humbly on my knees begging God's gracious outpouring and assistance upon my vow, do hereby and henceforth dedicate myself unto God; desiring to lead a renewed life by faith in His Son, and no longer to be intemperate, or hasty, or anything else but such as becomes a deacon of His Church. And, although arguing from my past failings, I fear I shall be lamentably deficient at the keeping this *covenant*, yet I pray God to ratify it and fulfil in me all the good pleasure of His goodness.

"*22nd.*—Pray for strength to keep my vows. Visited sick. Committee of District Society. Walked to Gatcombe to see Ralf (Ann's father); his Christian name, I find, is Israel, and as my text on Sunday contained that word, and I used it several times, 'Prepare to meet thy God, O Israel,' the people suspected that I intended to address him personally. I pray each may have so taken my address to himself.

"*25th.*—National School Committee Meeting. Prayers, as it is the Conversion of St. Paul. Lord may the Collect be fulfilled to me. May I who was a 'persecutor and blasphemer' become by Thy grace what St. Paul was afterwards, and labour more abundantly than they all, yet not I but the grace of God in me.

"*26th.*—Saw Mrs. Gale's father. His mind, I hope, is in a good state. He blesses God who sent me to him: what if I shall have been God's poor means to save his soul; and he be my first child in faith. O great God, give him to me, as my joy and crown of rejoicing in that day.

"*27th, Saturday.*—Visited poor, among others Laney,

who is worse. I thought him not so dark; he wished for Communion, and I promised that Mr. Worsley should administer it to him. Idled much in the evening. Lord, forgive me, and prepare me for to-morrow.

"28*th*, *Sunday*.—Preached a charity sermon at Gatcombe for School Building Society, excellent congregation; from 2 Cor. viii. 5—7. Afternoon, at St. Thomas, from Matthew xxi. 19, on barren fig tree. Funeral. Lord, I thank Thee for these high privileges of addressing Thy people, and humbly pray Thee for Thy blessing on them. If so, not unto me, O Lord, not unto me! I feel very weak in faith, yet God's grace is sufficient for me. O God, I know not mine own self, but Thou knowest me, and that is sufficient.

"29*th*.—I am brought to the beginning of another week. Lord, keep me through it. This morning I, an unworthy sinner, intend to renew my vows to God in the Lord's Supper, with Laney (Mrs. Gale's father). O mystically feed us all.

"Received the Sacrament, and felt very happy during its reception. May it not be presumption. Laney was very devout, for which thanked God much, and pray God earnestly for his soul. Walked to Gatcombe. In evening *inter alia*, read extracts from Henry Martyn's journal, which shamed me much from my wonderful inferiority to that spiritual servant of Christ. He deplores wants, which wants I never felt, and experiences joys I have never had, to his extent at least. Yet, Lord, I believe and hope and do rejoice; yea, by Thy might yet will rejoice.

"31*st*.—Walked to Cowes to hear Mr. Wolfe lecture. Wake Parker dined with me. Advised him to abstain from balls, and practice abstemiousness, which I have often

been unable to do myself. Brought by God's blessing to the end of the month. Thousands of sins, and thousands of mercies, vows and their breaches, prayers and neglect of them. O God, save me, for I feel daily more and more that I cannot save myself.

"*February* 1.—O God, protect me through this month, and grant that, in the fullest sense, at the end of it my salvation may be nearer than when I believed. As far as I may, with humility, I desire to devote myself to Thy service during it, and I beseech Thee to grant that I may daily become more pure. (Heard from H., and felt grateful, as he writes most affectionately, and, I hope, piously.) Visited many people. In the evening at St. John's.

'*4th.*—Preached at Gatcombe, on Christian soldier, from Ephes. vi. 11; and in the afternoon at St. Thomas'. —— came to my rooms; got pettish with him for nothing, and that on God's day. O my wicked heart! and the more wicked it is, the less I feel its sins. Lord save me, for mine own arm hath no salvation for me. I can preach spiritually, but not think so. Satan seems to level more darts at my individual salvation than my efforts for others.

'O for a closer walk with God,
A calm and heavenly frame;
A light to guide me on the road,
That leads unto the Lamb.'

"*6th.*—Visited, and prayed extempore with much ease. It would be a great gift; so I humbly pray God to endow me with it."

This desire of his heart was granted, and, although he generally used the prayers of the Church in his private ministrations, many are the cases in which extempore prayer enabled him to bring home conviction to the heart; and the occasional use tended, as he thought, to inspire confidence.

"*7th.*—Woke, as usual, dull; better after prayer, but I pray so little and so unworthily. In prayers in Church, I find great difficulty in joining in them, especially from using the same so often, which induces much formalism. Lord, save me from it."

In reference to these last words I cannot forbear introducing a quotation from the *later* diary of 1847. This will prove how, through frequent and faithful use, *that* had become a dearly-prized privilege, which, as the reader will see, was at this time little better than a weary exercise.

"*Feb.* 7.—*Enjoyed the rest much, and being enabled to go twice a day to the Cathedral; which was indeed a heaven upon earth to my soul.*"

To return to the Diary :—

"*10th.*—Had a long conversation with a shoemaker about our baptismal service, which edified me, he being a spiritually-minded man, and seeming to have a great love for the Saviour. My religion is, indeed, (as Franke says,) like a coal which burns well when others are burning warmly near it. I dine and sleep at Gatcombe House. Lord, make my conversation good for the edification of the hearers.

"*22nd.*—Feel dull, but most grateful for all God's blessings. Especially, that I am this evening to bear testimony for my Saviour, in St. John's. Preached on 2 Cor. xii. 4. Felt very dull in service, and until the middle of sermon, when warmed, and felt delightful love to souls purchased by my Saviour. Nice conversation with Parker afterwards.

"*26th, Monday.*—Pray God to enable me always to have my eye set on Jesus, as the author and finisher of my

faith—to rely on Him, and obey Him for ever and ever. In the evening, at St. John's Sunday School meeting, much spiritual advice from Mr. Davies.

"28*th*, *Ash Wednesday*.—Church Fast. Heard in the evening an excellent sermon in favour of fasting, which I now fully believe a wholesome practice, and intend, by God's grace, to continue, durante vitâ.

"*March* 1.—Bless God for another month. If consumptive, Thy will be done. I only hold life as a monthly tenant.

"6*th*.—Walked to Ryde, resolved not to go to Clerical meeting, and then weakly consented.

"11*th*, *Sunday*.—Lovely day. Walked to Gatcombe, preached on Judas, and described self in many things. Afternoon sermon at St. Thomas', from Jude 3, written yesterday. O make it go home to hearers, and may it build up mine own soul in faith."

The failure of health obliged him, at this point of time, to resign the Curacy of St. Thomas'.

"13*th*.—Went to Southampton, and felt much refreshed. O Lord, recover, according to Thy pleasure, the strength of my body, but let not my soul become weak before Thee.

"16*th*.—Have felt weak in faith, weaker since I resigned Newport. Lord, sure it is not in Thine anger? Could I help it? Weak I am, and wicked too, but, Lord, Thou knowest I would wish to go on in my old services; though if I did, I should perform them most unsatisfactorily. Received to-day from Mr. Davies a very faithful hint to

remember the past. Lord, may I always by it be quickened to zeal! Keep me from falling. Take not away Thine arm, or I fall,—Thy lamp, or I stumble.

"18*th.*—Mr. —— officiated for me at St. Thomas'; felt very low, being the first time of my attending service since I gave up the cure of it. Many things, (as the hymn that I had fixed on,) reminding me of my departure from the charge. O, if Thou wouldest put a bolder, sounder, fuller, preacher than myself, then I would bless Thee for having stopped my mouth. Yea, blessed be Thou at all events. It is not he that soweth, but it is *Thou* that givest the increase.

"25*th, Sunday.*—To Gatcombe service; preached, from Romans xii. 1., a sermon I liked much. O God, may I not come under that sentence, 'Not he that commendeth himself is approved, but whom the Lord commendeth;' or rather, may I. My poor shifting sentiments would soon fail me, if my heart were not fixed on the foundation of the Rock of Christ. —— with me in the evening. As usual, I became very disputatious and worldly. Lord, bridle my tongue, except when it hasteth to do Thy work. O God, 'I will lay me down and take my rest' in Thee.

"31*st.*—Rode to Arreton, and saw the tomb of the dairyman's daughter—was much affected by the associations of the spot. May I meet her among the sheep. To Gatcombe. Visited, dined, and slept there. Controversy in the evening about Sabbath Bill; which I dislike, thinking moral obligations generally should not be enforced by legal enactment, but by preaching, exhortation, and by example in practice. May controversy never carry me too far.

"*April* 1.—Preached on saved thief—St. Luke xxiii.

42, 43—with much warmth and spirit, but much weakness. O, may it go home to the hearts and souls of the people. May *one* be saved, like the thief, in this eleventh hour; not by me, God forbid, but by His blood, through His Word. In the afternoon heard my successor in St. Thomas', Newport. Lord, may a double portion of Thy spirit be upon him.

"*2nd.*—Parker to tea with me after the Missionary Meeting, and I felt much shamed and benefited by the spirituality and seriousness of his conversation. May we meet above. Conversed mostly with him on assurance, our general topic, as the only one on which we differ, I believing it to be conditional. O Lord, who hast begun a good work in both of us, carry it on to the day of our Lord Jesus Christ. In evening felt very spiritual; and rejoiced, with God's blessing, to live so as to be able to enjoy 1 Cor. xv. (which I read), when its scenes take place.

"*4th.*—Still upheld by Divine grace. In evening bade farewell to Mr. and Mrs. Davies, who departed this day for Chichester. Mr. Davies' last words were, "Live close to God, and all will be right." I know not; my God, draw me closer, yea, closer unto Thyself! May my life be hid with Christ in God, and I not only live close to God, but I in Him and He in me. Read in the evening Scott's 'Force of Truth,' and was very much blest, by it, with spiritual desires to become more like a new creature in Christ Jesus. Resolved by God's grace to obey his directions—1st, to read the Bible more; and secondly, to pray more. Went to bed rejoicing in the peace of God.

"*9th.*—Had much talk with spiritual Dissenters, one man especially, who talked of Christ as I would my soul did always speak of Him. I feel very weak in spiritual conversation, and find difficulty in introducing it, and in

keeping it up with spirit. Why? because my own feelings are languid. Lord, create in me a clean heart, and renew a right spirit within me.

"10*th*.—Rode to Ashy Down, and felt much base fear of death. Why may not I glorify God as well by my death as by my life, or better. Yet if I care much to die—why? Because I do not live by faith, but cherish too much this vile box, my body. If to me it were Christ to live, to me to die would be the same. It seemeth to me that I could glorify Christ more by my life. But His weakening me shows He does not want me, and can do His work without me, which should humble my conceit. O God, if Thou deliverest me, may I and my house serve Thee for ever. In evening, much spiritualised by reading first part of Henry Martyn's Journal. How unlike I am to that good man. How much less zeal, how much less contrition! Much worldly sorrow that worketh death, but how much less godly, that worketh to repentance. Yet, Lord, Thou canst make me more like him, or rather, make me more like Thyself, the grand type, prototype, and antitype, of all Thy saints. And at last may I be like Thee, seeing Thee as Thou art. I feel, like him, my two greatest enemies to be sensuality and unbelief, the first especially. Yet I have just read 2 Cor. vii. 1. God promiseth to make me His son (2 Cor. vi. 18), and then St. Paul says to my soul, or Christ by St. Paul, through His Spirit—'Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Lord, may this sentence be written by the pen of the Spirit on my heart, and be seen there at the resurrection of the dead. O Lord Christ, my strength and my Redeemer, make no long tarrying, O my God. I think I could bless Christ, if He were to appear now in the air. And yet I cannot,

when He comes to *me*, in the shape of a tickling cough—that is, I do not love Him and His appearing fully enough.

"12*th*.—Much affected by seeing two brothers in Chillerton, who, since the one was four and the other eight years old, have never known a moment's freedom from excruciating pain. Exposure to the sun makes their bodies swell. They can work little. O, I bless Thee, O my God, who hast kept me from such trials. Lord, keep me henceforth; yet not my will but Thine be done. If I want the fire, let me be saved yet so as by fire.

"13*th*, *Good Friday*.—Not so mournful in spirit as I should be. My wicked heart mourns much more my own weakness of lungs, and my own prospects of death, than the sufferings and decease of my Saviour, whose precious blood was this day shed for me. Yet He is to me precious. As I write, I feel it to be so. O sanctify me wholly, Lord, unto Thyself,—soul, body, spirit,—to grace here, to glory hereafter.

"14*th*, *Saturday*.—Talked to —— about Ralf and his wife receiving the Sacrament. Then called, and found both more ignorant and weak than I could have supposed. Ralf, in talking of death-bed repentance, said, he had read somewhere that *Christ was saved upon the Cross just before he died!!!* a confession from the dying thief, upon which (to humble my pride) I had preached to him only two Sundays before. I fear that I am not plain enough with these poor people; but, with God's grace, next week I will write an evangelical and plain sermon. Felt Christ precious to me, though not affected as I should be. Much spiritualised by reading the journal of that heavenly man, H. Martyn. How much he lamented his sin; how little I! How he prayed; I scarce at all!

Lord, increase my faith and holiness. To-morrow I am to take and give the Sacrament. May it be to me quite a new covenant; may I henceforth deny myself and walk by faith, not pleasing men nor self, but God. I feel much better in health, for which I bless God, but sometimes feel indications about me that make me think I shall suffer. I know that it must be through much tribulation that I shall enter into the Kingdom of God. Lord, may I enter any how.

"15*th*, *Sunday*.—Went to bed last night with very gracious feelings of God's love, but woke cold as usual. The rising sun, especially on God's Sabbath and Christ's resurrection day, should have awoke better feelings. Rode to Gatcombe, and preached on 'Who shall roll us away the stone from the door of the sepulchre?' but felt very little love for souls either during or after the sermon. Assisted at the Sacrament, and gave the cup, and felt very spiritual, with a sense of God's presence to my soul. —— dined with me. Had a delightful flow of spiritual communion with him. Lord, why not always so? To tell of what great things the Lord hath done should be my continual happiness.

'And if our union here below
In Jesu be so sweet,
What heights of rapture shall we know,
When round the Throne we meet.'

Come, Lord Jesu. Amen. Yea, saith He, I come quickly; even so come, Lord Jesus.'

His entry in the course of the week is a lamentation that he had fallen from his spiritual feelings, but it adds, "Lord, make me more uniform, yea, to abound more and more."

At this time he commenced the habit of early rising, with the view of saving time; and he continued it during the remaining years of his life. The fear of death, mingled

with an earnest desire to glorify God, is evident in the following entry:—

"*25th.*—Felt more pious to-day, and warmer toward Christ. Still very weak, and afraid to die. Yet all things shall work together for good to me. O, if Christ will be more magnified by my death than by my life, may I die.

"*May* 24.—Found my dog dead. I cried much over my dog's death, more than I should over a Christian's. O my poor, cold, heart. I heard yesterday of 120 souls being lost in an American steamer, and did not think of it five minutes after, and now I am half broken-hearted at my dog's death."

The fear that his sermons contained too much wordly wisdom and excellency of speech harassed him from time to time.

"*27th, Sunday.*—Preached on Christ's Ascension. A very full congregation. O Lord, awaken, impress, and edify their souls, and make my words more burning words. I think too much of language in composing my sermons, and too little of Christ. Satan wishes to make me put the wisdom of the world before Christ. Lord, may he not succeed. Make me more than conqueror."

Each new month he praised God for bringing him to the beginning of it. His soul delighted to seek for subjects for thanksgiving, so earnestly did he desire to praise and glorify God.

"*June* 1.—Bless God for giving me the first day of another month. May I improve this month more to His service than the last."

His acquaintance with Wake Parker had ripened into sincere affection, but was to be of short continuance. Wake was peculiarly gentle and affectionate, and had evidently grown in grace. He was attacked with whooping cough; this was the disease which God used for removing him from this life, and even at this time he was suffering with it.

"*7th.*—Got up late, for which I pray GOD to correct and amend me. Went to Portsmouth; felt rather spiritual by GOD's grace, and this much increased on my return by my mercifully finding a letter from Wake Parker, in which he breathed his soul as living by Christ. O why do I not feel warmer?

'O Saviour, must I ever be
In this poor dying state?
My love so poor, so cold, to Thee,
And Thine to me so great?'

I visited Mrs. Jackson, whom I found very peaceful; 'Bless the Lord!' as she says. O Christ, preserve her. She is my daughter in Christ, let me not lose her, but be able to keep her by Thee and for Thee, for ever. I felt very stupid and weak in talking to her, and in prayer; but I trust in Christ to quicken me. O Saviour, may I live nearer to Thee, and more by Thee. I can breathe this more warmly on paper than in my heart. My hand will be the most glorious part of my body at the resurrection, if our members are judged by their fruits.

"10*th*, *Sunday*.—Gatcombe. Service. Preached from 1 Tim. iii. 16, being Trinity Sunday. Full congregation and much attention. As I went to Church, had a delightful talk with Mrs. Worsley, and, on our returning, she said that two people were induced to stop for the Sacrament by my appeal in my sermon on Whitsunday, which announcement was much blest to my soul. It is almost the only decided effect produced by my preaching in six long

months. They say it is very fine and very beautiful, &c. I want to see fruits of extra finery and beauty. Martin Boos, (I observed to Miss W.) whose life I have been reading this week, converted all his 4000 parishioners. That is, they all seemed weary and heavy laden, and so came eagerly to Christ for rest, when He was shewn to them. Mine, alas! are cold, and vain, and careless, that is, many, though Christ is in some, blessed be GOD. I think one thing is, I do not pray enough for them, certainly I do not accompany my sermons, during their composition, with sufficient prayer, nor write them in so prayerful a spirit as I should. Lord, mend me.

"13*th*.—Read Hooker. Heard that Mrs. Jackson lay at the point of death. Went to see her, and found her in a most delightful frame of mind, desiring to depart and to be with Christ, and blessing me as her spiritual father. O what did I feel! I never prayed so much like a Christian. Saw her again in the evening, much the same. She is my second child in the faith; only two in six months, and both in Newport. She says my sermon on the 'Prodigal Son' was the first means of her awakenment. How ought I to be lost in wonder, love, and praise. I little thought then that I was doing any good, and, if I recollect, felt dissatisfied after it. But Christ was at work, when my eye saw not His Spirit, and was touching a soul which was soon to be ripened to glory. A miracle truly! So soon before, so surely! What mercy to me and to her. All the glory be to Thee, O Jesus. I have seldom felt my soul so happy. Heard from Wake Parker, and felt offended: he questioned an expression in my last letter. What pride have I! How unfit for heaven, where all jarring opinions must cease. Lord, make me holy by Thy Spirit. I wish this book was written in my heart when I am out in the world, or rather, God's Book of Life. Why is not the latter? I feel so

cold in studying it, so sorry to begin, so glad to make an end. I verily believe my wicked nature would rather read the life of Mahomet than that of Jesus. This is accounted for according to St. Paul's theory, 'Nay, I had not known lust, except the Law had said thou shalt not covet.' I should love to read the Bible, if it were not my duty. Being so, flesh hates it. O Christ, save me.

"19*th*.—Went with Parker to the back of the Island; sat on the sea shore at Black Gang Chine, reading 2 Cor. vi., and singing hymns together, which I felt a delightful exercise."

Let us pause over this entry, and picture to ourselves those two forms, one in later boyhood, the other in early manhood. How are they employed? The dashing waves are roaring around them, and they are bending over the Word of God, or mingling their voices in words of praise. It was a sight the angels must have loved to look on. A few months, and the youngest was at rest,—a few years, and the elder had followed,—to mingle again their voices in praises which, unlike earthly ones, will never cease.

"20*th*.—Parker with me in the evening, and had some happy converse. I reckon my acquaintance with him amongst God's chiefest blessings to me here. To whom can I talk of Christ, but to him and ——? He talks so spiritually, he makes my heart rejoice. O GOD, bless me and him, correct us, restrain us, make us love one another, forgive one another, and be in Thee, even as Thou art with the Father.

"25*th*.—Read much of 'The Crook in the Lot,' a beautiful little book Parker recommended to me. It discovered to me numberless traits in the Bible which I had,

as yet, been unacquainted with. Lord, teach me, and give me zeal to study, and wisdom plenteously from the fountain of truth."

Wishing to take the M.A. Degree, he left for Cambridge on June 28th, and returned to Newport on the 4th of the following month. His father and brother at this time were staying in the Isle of Wight.

"22*nd, Sunday Evening*, 10 *o'clock*.—Looked over my Diary. Felt more spiritual than for some time. Feel desirous to live wholly to Christ. But, Lord, how long? Oh, if all my broken vows be brought out against me at that day! Nay, blessed Jesus, do Thou substitute *Thy* merits. Make me perfect *in Thee*. My soul would rejoice to be with Thee. Cast me not away, neither now, nor ever. Keep me from vainglorying thoughts. Preached at St. John's, and officiated for the first time in the presence of my father, brother, and uncle."

On the 3rd of August Wake Parker left for Bristol, and he never saw his friend again until they met beyond the grave, for in less than three weeks the spirit of this gentle boy had passed to its rest.

About this period Mr. Brown was thrown from his horse, and most mercifully preserved from a sudden death.

"*Aug.* 12, *Sunday*.—Not able to do duty. Much better, though, in body. I believe this affliction has done some good to my soul. Lord, may it not pass away. Thou canst draw me even to Jesus.

"18*th*.—After evening prayer had a delightfully refreshing communion with my Heavenly Father, and read St. James i. with much edification.

"I am so like the waverer and the looker into the mirror, yet with *Him* is no variableness nor shadow of turning. I believe the Lord to be my God, and by His grace, I will continue His servant for ever. O God, effectuate what Thou willest, is the prayer of my heart, though in weakness it be made.

"20*th*.—Heard from Mr. Worsley that Wake Parker was dying. Wrote to him."

The reader may pardonably wish to see the words with which the earthly communications of this lovely friendship were closed, and I will therefore place before him the letter to which this entry refers.

"August 20.

"My very dear Wake,

"I have this morning heard, with sorrow, that you were worse, when —— left you. And yet I almost doubt whether I should use the word *sorrow*.

"It is a sorrowful thing to see the wicked falling, like dry leaves, into everlasting burnings: but to wish the sanctified Christian less near to his glorious reward, to desire that he were kept back from his loving Saviour, and his splendid crown, and his eternal rest, if, perhaps, natural, is not agreeable to the resigned confidence of the Gospel.

"Every new chastisement, to the child of God, is only a new proof of his Father's love; which can in no way be so sensibly exhibited, as in His gracious intimations that He will draw His servant into His bosom, and into His house for ever.

"To the living servant of Christ death is gain; and to depart, and to be with his Master, is far better. Blessed are they, whom the Spirit of God hath enabled to finish their course quickly; and to receive the crown, without bearing much of the burden or heat of the day.

"I trust that you are enabled to cherish such feelings.

Take unto you 'the whole armour of God,' that you may be enabled 'to withstand in the evil day, and having done all, to stand.' Never lose sight of your dear Redeemer; may your faith ever apprehend His precious blood! The everlasting arms are round you—so fear not. With everlasting mercy will He have compassion upon you. No man shall pluck you out of His hand.

"You have my prayers, offered with as much sincerity as my poor, weak heart is capable of. I trust we shall meet again:—nay, I do *believe*, and *know*, it. What doth it matter, Wake, whether on this side Jordan, or the other? Nay, it will be more delightful, the reunion of our disembodied spirits in Canaan.

"May the Almighty God pour down upon you, under all His dispensations, more grace than I can put into words; even more than my heart can conceive; though I wish you of His fulness and grace for grace, in measure heaped up, pressed down, and running over.

"I am ever,

"Yours affectionately in Christ,

"STAFFORD BROWN."

The next entry refers to the same subject.

"23*rd*.—Heard from Mrs. ———, from Bristol, that Wake Parker died on Monday evening. She comforted him in his dying moments by the thought that I was praying for him. Alas! how weakly and how little did I, yet it pleaseth me to think that on Monday evening, while he was in death's agonies, —— and I were praying for him; he 'cannot return to me,' but 'I shall go to him.' O, my Saviour, make me more a *Christian*. Bright, pure, and burning, like him. I pray not for him. Thou, O blessed Jesus, hast prayed for him, and kept him, and sanctified him, and perfected him,—but I pray for myself, that with him I may, in the last day, be finally and everlastingly

blest. He has seen Christ before this, and been blest with the presence of the Redeemer he so dearly loved."

The death of this young friend was keenly felt by him, and the following is a letter which he wrote to the lady at whose house he died :—

"My dear Madam,

"Your kind letter announced to me that our dear young friend had entered into his rest.

"Though somewhat prepared to meet this event, I was much startled to look it in the face: but we may not sorrow as those who have no hope, and I feel inexpressibly happy that he hath now joined the company on Mount Sion, who are brightened by the Saviour's presence, and hath become like Him by seeing Him as He is.

"He used often to talk of the first ingress of a soul to glory, the first revelation of the mysteries of unveiled godliness. I recollect once mentioning to him a notion I had read, and which pleased him much. It was, that we are too apt to think of Heaven as a distant region. Whereas, from the nearness of the heavenly visitation to Elijah, from the immediate presence of Samuel when called up by the witch, and that of Moses and Elias at Christ's transfiguration, we may rather gather the bright saints to be about us, and around us, together with the Captain of their and our salvation—so that the child of God, immediately on leaving this tabernacle, when the veil is drawn up finds himself surrounded by apostles, martyrs, and prophets, yea, by the bodily Godhead of the Incarnate Saviour. Excuse my long description. I could not help giving it you from the conversation with one we both loved. I shall always reckon the moments I spent with Wake amongst the most profitable of my life as yet. His mind was eminently spiritual. I never knew him, when to speak of his Saviour would seem an unwelcome interruption. It was ever one that brightened him when dull, and

calmed him in the laughter of youth. It pleases me to think that on Monday evening, about nine o'clock, when his spirit was struggling to leave its earthen vessel, —— and myself were engaged in prayer for him. May God have blessed our poor weak petitions to his consolation in that sharp hour of conflict. I never had fear for him from the time that I knew him well; to have had, would have been to doubt the Saviour's love. I felt assured that He, who had begun a good work in him, would carry it on. And He hath done so; blessed be His holy name. Wake cannot return to us, but we can go to him. And I doubt not, yea, I am assured, that amongst the first sights which shall bless the eyes of such of his friends as shall die in the Lord, will be a young Saint, in the hands of Jesus, in the bosom of Abraham, a member of that spotless and unwrinkled people which shall form the mystical body of the Lamb. Pray forgive my troubling you with this; but when the feelings are overcharged, I know nothing so consolatory as to give vent to them."

"*25th.*—Read all my dear sanctified Wake Parker's letters, and felt my heart burn within me towards the departed disciple of my Saviour. I believe I love him principally on account of our connection with a common glorious head. Blessed be the Lord for this belief. Oh how much more should I love Jesus, the Sanctifier, than any of the sanctified. If the house is holy, how much more the builder. Lord, write Thy laws within my heart. Prepare me for Thy coming, and come quickly."

To Dr. Corrie he writes at this time—

"I am at present mourning in spirit for a dear young friend, whom I have just lost; I had not known him long, but during that period we became most intimately acquainted, from our having, (I humbly trust) a principle of

union in a common Saviour. He is now gone to the presence of that Mighty Being, whose praises we used to celebrate together; and to the enjoyment of that glory, to which his soul aspired with no ordinary ardour. How difficult it is for us, even while by faith we realise an assurance that death has been gain to an individual, to rejoice in our loss, and to 'triumph always in all' such sorrowful dispensations! But, oh, what comfort, that, while '*they who are sanctified*' are day by day having their fleshly tabernacles dissolved, *He that sanctifieth* is the 'same yesterday, to-day, and for ever,' never dying, 'ever living' within the vail, to 'make intercession for us;' the same Friend, the same cloud, the same flame, all the way from Egypt to Canaan."

"26*th*, *Sunday*.—Sermon on Baptism, preparatory to Confirmation, on 1 Peter iii. 21. Felt very much more than ordinary love for my Saviour, and a desire to depart, to be with Him.

"27*th*.—Examined some Confirmation Candidates. Lord, give me the spirit of wise discrimination.

"28*th*.—Occupied most of the day in reading Mrs. Hawke's Memoirs, by C. Cecil; much edified and refreshed. What a blazing faith had she! O my God, give me like fervour and resignation. These two terms are inconsistent, except in the mouth of a Christian. Am *I* one indeed? I feel the peace of God, which passeth all understanding; and, by faith, I believe that this cometh not but by the Holy Spirit. I fear not death, even now that I believe it to be staring me in the face. I shall meet Wake and talk with him of the present Jesus. And, oh yes, I shall meet all the bright Saints, whom I now admire in writing and hearing. And above all, I shall meet the blessed, blessed,

blessed Jesus, Lord of my salvation, and be with Him for ever. O may this not be a false hope! Tear out of my soul, O blessed Lord, all presumption. Rather let me go mourning, with true tears, than smiling with false joys. I do not fear—I do not; the blood of Jesus Christ cleanseth me from all sin. And I have all and confess it. So Jesus is to me a suited Saviour, and I a suited object for His loving grace. Lord, save me.

"*29th.*—Looked over this Diary. Wonder at the badness of my memory, in not remembering the many holy reflections, with which I have been blessed since I began it. How much has my love been like to the early dew, dried up by the sun; my heart, like the fallow ground. O blessed Jesu, I would give Thee my heart. Do with me as seemeth Thee right. I am by experience fully convinced I can do nought by myself. Thou canst do all things; and I, through Thy strengthening. Let it be Thy good pleasure to deliver me. Write Thy law within my heart; give me grace here, and Thyself hereafter.

"*30th.*—Kept in a blessed state of mind, by reading Mrs. Hawke's Memoir. —— drank tea with me. Profitable talk; but I showed too much animal heat, and lost my temper directly controversy began. O wretched man that I am! —— laments his spiritual lowness, and I, in conversation, generally exaggerate my spiritual warmth. O what a nest of corruption is my heart. I can resolve, and believe, and think; but to act and pray, how difficult! That I want trial, I feel more and more; and yet I cannot help praying to be spared it.

"*Sept. 1st*—What a mercy to be brought to a new month. How little I reflect on such mercies. O God, keep me throughout it. I dare make no resolutions, except to

live by faith on Thy strength. Better in health. O what a wretched compound I am. Great God, Thou knowest my complaint is sincere. Would it were without cause.

"2*nd*.—Was much delighted at my Rector's permission to give lectures to candidates for Confirmation every Wednesday. Bless the Lord, O my soul. O God, give the spirit of wisdom unto me, that I may duly improve the day of grace unto the souls of these children. Did not go to Church in the evening, but enjoyed much devotion in prayer with —— I want that holy boldness of access to the Throne of Grace, which God's Saints (am I one?) are privileged to use and enjoy. May I be able to enter on this new week in a holy, resolute, spirit.

"22*nd*.—Resolved, by God's grace, to live more to Him. Prepared for Priest's orders by writing out papers to send to the Bishop. Feel cast down and unworthy to apply for them; but I hope, by grace, to live more godly as a Presbyter, than I have done as a Deacon.

"30*th*.—Blessings upon Thy name, for bringing a poor sinner to the end of another month, and filling him with food and gladness. May I live more to Thee, and less to self! God, write these Thy words in my heart.

"*October* 21*st*, *Sunday*.—I set up my poor pillar that the Lord hath been very gracious unto me, both in body and soul, this day. He hath visited me with His mercy, notwithstanding my numberless abuses of it; and the comforts of His goodness have not been wanting to my body. I give Thee thanks, through Thy well-beloved.

"27*th*.—Feel my God very gracious to my soul; but I

am under such deep conviction and self-abhorrence of soul, that at times I am not able to look up.

"*November* 1.—Entered on a new month with somewhat stronger and more hallowed feelings."

For some weeks he had been occupied in preparing candidates for Confirmation, by giving a weekly lecture at the Rectory, and by private admonition and encouragement to each one separately.

"13*th*.—Bishop of Winchester Confirmed in Newport; my little lambs among the number. I was enabled to pray heartily that they might keep the faith. May I as heartily work to preserve the seed sown."

At Gatcombe Church, at this period, the Services on the Sunday consisted of a full Service in the morning, and Prayers in the afternoon. He was anxious to be allowed to add, in the afternoon, a second sermon.

"19*th*.—Set the day apart as one of fasting, if God, peradventure, would, of His grace, bless the application now being made.

"24*th*.—Missed going to Gatcombe, partly of will, and partly of necessity. Lord, forgive the will, and supply the necessity. In evening, felt more grateful for all God's mercies; especially His grace in sending Christ to die for a poor lost sinner like me. O Jesus, may Thy love more powerfully constrain me, not only to pray to Thee, and to praise Thee, but to live to Thee, and this even before man."

At this time an unexpected mark of kindness was shewn

to him by the Bishop of Winchester, which he has thus noted in his Diary :—

"*25th, Sunday.*—On my return to Gatcombe, found a letter from the Bishop of Winchester, asking me to preach the sermon on the day of Ordination.

"*27th.—My Birth-day.*—O Gracious GOD, Who, notwithstanding my sins, aggravated by Thy mercies, hast added to Thy bounty, by letting me see the light of another year, accept my thanks for Thy goodness, and my penitence for my folly. And do Thou so strengthen me in the things that remain and are ready to die, that I may not lose the things which Thou has wrought in me, but may obtain a full reward, through the merits of my blessed Saviour, in Whose precious blood alone I trust. Lord, save me, keep me, bless me; and, when Thou wilt, take me to Thyself.

"*Dec.* 1.—O, I bless Thee for another month. Thy mercies are new continually ; therefore I, a worm of Adam, am not consumed. May I walk this month with Christ, and be mightily stirred up by that wondrous vow, which I propose to take upon myself, in serving as an elder in His Church. O GOD, write Thy laws upon my heart, according to Thy gracious promises to the servants of Thy New Covenant. Raining, so did not visit at all. Blessed Jesus, take my spirit into Thine own keeping. I see more and more I cannot keep it myself.

"*2nd, Sunday.*—In evening, the most terrible thunderstorm I ever remember. O spare Thy people, good Lord, and protect the houseless.

"*3rd.*—Fasted in body, but little in soul. Still, though utterly unworthy of any grace, and having no goodness in

anything I do, the Lord has been pleased, by means of my own poor efforts at composition, to pour a flood of light and love into my soul; making me very fluent and joyful in family prayers, and sending me to my knees with a glad heart.

"4*th*.—Colder than yesterday, yet Christ was with me, bless His glorious name, in word, and in power, and in the Holy Ghost.

"6*th*.—To Gatcombe visiting. Cold and unprofitable in my feelings, except during my parochial visits, when God always visits and instructs my own soul.

"10*th*.—Beautiful day, but very cold. Walked into the country; my heart not so near God, as it should have been so shortly before a holy service and advancement. I feel very dull at times about my co-option to the Priesthood, though when I regard it, I see the stupendous responsibilities it will entail upon me. O quicken me. More light! as the martyr said.

"11*th*.—Cold and rainy. My last day in Newport as a deacon. O would that I had minded more our good Bishop's exhortation, from I Tim. iv. 12; and that I had better improved the time, since I was leaving London for Ordination this time last year. The good that I would, I do not; the evil that I would not, that I do. God be merciful to me a sinner. The last words of the deacon, Stafford Brown.

"12*th*.—To Farnham.

"13*th*, 14*th*, 15*th*.—Examination at Bishop's Castle, every day, from ten till four; dined with his Lordship in the evening of each day.

"16*th.*—*Ordained Priest.*—Received the Sacrament from Archdeacon Hoare, who preached an excellent sermon in the morning, on Heb. xiii. 17, "They watch for souls." Felt much devotion, more than I deserved from my poor, weak, meagre, spiritual preparation, and many unnecessary drawbacks. In the evening I preached in the Chapel, from 1 Tim. iv., 12. On giving us our papers, the Bishop commended to us Ezekiel, xxxiii. 7—9, a passage which I had marked, eight years ago, in my mother's Bible. On taking leave of me, he prayed that I might have health to make full proof of my ministry. O Thou, from Whom alone strength comes, effectuate this petition to my soul.

"20*th.*—Read prayers at St. John's, and Absolution for the first time. May *I* be absolved, and have my sins blotted out.

"23*rd, Sunday.*—By God's mercy, did duty at Gatcombe, preaching on 'Balaam's star.' Lord, quicken me. That prayer (if any) will be found written on my heart at the last day.

"24*th.*—Read Mrs. H. More's life: not much benefited, I think. Her real life, from its activity and the boldness of her character, must have had a delightful effect on those who witnessed it. It does not seem to me one from which much edification is to be derived in the perusal of it. The worldly scenes, in which she mixed, carnalize the reader; and her piety was more practical than spiritual.

"25*th, Christmas-day.*—May it be Christ's day to my soul! Bad cold. Preached from St. Luke ii. 10, and could scarcely articulate, especially at first. O bless God, for thus enabling me, albeit in weakness, to proclaim the

mightiness of His birth. Spent the rest of the day at home.

"A.D. 1839, D.G.

"*January* 1*st.*—What a miracle of mercy I am! Another year entered upon. I take Thee to record, O my God, that I begin it with a little fear and love to Thy Holy Name; and *how little* Thou also knowest. O keep me in Thy favour. Into Thy hands I commend my spirit this year. Thou, Who hast begun a good work in me, wilt I know perform it, until the day of our Lord Jesus Christ. O blessed Lord, by Thy mighty power, be Thou the strong man, to bind my temper and my passions. These are my two great enemies. May I go on conquering them this year, and find evidence toward the close thereof, *si j'en arrive*, that I am beating them out of Thy possessions.

"6*th*, *Sunday*.—Preached at Gatcombe from 2 Kings, xviii. 33—"They feared the Lord and served their own gods;" people very attentive. Felt zealous in service, but cold afterwards; which is a very bad sign. Better in health, D.G. How little do I think of Christ, my own blessed Saviour. How little am I prepared, if He have chosen me in the furnace of affliction.

"8*th*.—Very low, and very sorry that I shewed temper yesterday to my household. O, if God were as pettish and hasty with me, as I am with others, what would become of me? Mercy, Lord, for Christ's sake. O take not Thy Holy Spirit from me. May the 51st Psalm be engrafted into my very character, and be Thou, O Lord, my all in all.

"13*th*, *Sunday*.—Service at Gatcombe. Full congregation, considering the wetness of the weather. Bless

God for opposing His calling and grace to the opposing elements. Preached, from Heb. xii. 10, on affliction. I do not feel spiritual this day. O send Thy Holy Ghost down, Lord of regenerate life, to renew me, and make me walk worthy of Thee; less unworthy, I would say. O keep me, give me peace, stay my mind on Thee. I give up all hopes of saving myself. I am Thine. O save me.

"15*th*.—Fasted a little in body, but in evening, feeling faint, sinfully broke my fast. Lord, lay not this sin to my charge. O desert me not in my trouble, as have I deserted Thee. Thou hast said, 'It is better not to vow, than to vow and not pay.' If Thou wert extreme to mark what I have done against this verse, I should sink into annihilation. Mercy!

"20*th*, *Sunday*.—Preached for Propagation of the Gospel Society. Collected £10 14s. My faith is very cold, except in my prayers; this should teach me to 'pray always.'

"*February* 10*th*, *Sunday*.—Preached second sermon on Scripture; did not feel my heart much affected, and was sadly pettish afterwards, which has much clouded my views since. O Saviour, must I ever be in this poor, dying state? My love to Thee so poor, so cold, and Thine so great to me? Much comforted by reading again some of my crowned Wake Parker's letters. In one of them, he speaks with certainty of receiving God's joys and glories. And *now* he hath them, and I am here. O Jesu, Thou keepest him, O keep me. *I* want Thee more, if possible. O give me Thyself, keep me for Thyself. In the evening preached at St. John's a sermon on Afflictions, to a full and very attentive congregation. Bless the Lord. Deo laus.

"28*th*.—Rode to Brading—beautiful day—felt much

from visiting 'Young Cottager's' tomb. Blessed Jesu, unite me to the whole and complete body of Thine elect. I am to preach to-night at St. John's. May I walk worthy of God, Who hath given unto me this holy and high vocation.

"*March* 3, *Sunday.*—Lungs not well. If I be to be cut off in the flower of my days, blessed Jesu, I shall be longer in Thy presence! O do Thou what is best. Make Thy law my delight. Preached at Gatcombe on 'Son, remember.' My soul not very near to God, though I have not let go my hold on Him.

"10*th*, *Sunday.*—Preached on 'What shall a man give,' &c., a sermon, which I felt very much. It is good to sit loose to life, that I may sit closely wrapt in the arms of God's love.

"12*th*.—Pittis dead. I had often laid the Gospel before him, but not so frequently as I could now wish I had done. Glorify God. I would, for the first; condemn and quicken self, for the second. My God is very merciful to my soul, as I have felt all to-day. Yea, I believe I am in His love. I hope nothing will separate me from it. 'Many waters cannot quench love, neither can the floods drown it.'—Cant. viii. 7.

"17*th*, *Sunday.*—Preached from St. Jude, 20, 21, a very simple, and, I hope, a faithful, discourse. Lord, make me desirous to catch men, but may I use none but Thy net. Let me not, with wisdom of words, make the Cross of Christ of none effect. May I decrease, and He increase. By all means, and at all times, make, O God, Christ my all in all.—Galatians vi. 14.

"21*st*.—Preached, at St. John's, on 'Living waters.' My faith in Christ has, I believe, lately been more simple and confiding than it was before; yet how much am I living below my privileges. I live in the Spirit, but often do not walk therein. Dr. —— asked me to stand Sponsor for his little girl. I cannot answer for myself; how shall I answer for another? Lead me to Christ, and may this babe be led to Thee, O Saviour; yea, by Thyself to Thyself, to Thy praise and glory.

"29*th*, *Good Friday*.—Preached from 1 Cor. ii. 8. O Lord, effect to me Thy precious promises, even as Thou hast done, that Thou mayest draw me to Thine uplifted self. May I be crucified with Thee, that, my life being hidden with Thee in Heaven, I may find it in Thee, when Thou comest glorious, undying.

"31*st*, *Easter Sunday*.—Sixty-nine Communicants. Much blessed in my officiations by the love of God. In afternoon, stood Godfather to Dr. ——'s little girl. Mem.—Never forget to mention her in my prayers. Lord, Thou knowest my heart was wholly set upon Thee, in her dedication to Thyself. O grant that she may so rise into righteousness, that she may live with Thee, and in Thee, world without end. Lord, Thou hast brought me to the end of this month. Glory be to Thee, O my shield and my buckler. In Thee will I trust. Amen.

"*April* 9.—Missionary Meeting; met my old friends Mr. and Mrs. Davies.

"14*th*, *Sunday*.—Gatcombe. 1 Peter ii. 25. Very full congregation. O Jesu, become more and more precious to my soul. I have hope, but I do not purify myself accordingly. Be Thou all in all to me, and make me so to live

to Thee, as by Thee to become partaker of Thy Divine nature.

"19*th.*—Write, to raise my Ebenezer, upon the Lord's blessing and goodness to me; verily, it has followed me all the days of my life. Bless the Lord, O my soul; sweeter than life is Thy will, O my God. Draw me unto Thee; Thou art my chief good; be Thou my only hope. Sanctify me, enable me to love Thee more; and O pour Thy grace into those I love. Wrote to my dear brother.

"25*th.*—Visitation. Lord, make us all one in Christ; one in spirit, one in soul, one in hope, one in love, one in Thee in glory. In evening, preached at St. John's on the destruction of Jerusalem. Fear my sermons make me proud. O humble me. May I rather seek to preach Christ, than poor wretched self."

The entries in the diary become, at this time, gradually less frequent.

"*June* 2, *Sunday.*—Heart a little bettered by reading Legh Richmond's life. O how eminent a servant of God he was! I have a somewhat similar susceptibility of feeling, and even more, alas! of temper; and my most easily besetting sin, like his, is slothfulness. But how he triumphed over it by Christ in him! and how I fall before it, notwithstanding Christ's grace to me and in me! O blessed Lord, Thou canst read Thy servant's heart, more plainly than Thy servant can read this page; and Thou knowest, Lord, that I love Thee, though with a feebler and more wavering love than Thy servant St. Peter; and Thou knowest that I believe of Thee, that, having put good desires into Thy servant's soul, Thou wilt grant him grace faithfully, and perseveringly, to perform the same. More

light, Lord, more light! then I shall have more peace. More strength, Lord. O when shall I shake off this vanity and folly of earth? O that I had wings like a dove, for then would I flee away, and be at rest!

"*July* 4.—I have not failed to bless God, for His Almighty mercy in bringing me and mine unto the beginning of another month, albeit I have not entered any statement in this book to that effect. To-day, preached at St. John's, on 'He gave them their request, but sent leanness into their soul,'—Psalm cvi. 15. O Lord, grant or refuse my requests, as to Thy blessed wisdom shall seem best.

"11*th*.—Preached, at St. John's, on Rev. xiv. 10, on Hell—an awful subject. Nothing very eventful this week; my heart has been cold, and weak, towards my heavenly Father. O Saviour, must I ever live at this poor dying rate? Quicken Thou me, according to Thy Word.

"19*th*.—Better in spirits than yesterday. Lord, bless me with Thy Spirit of strength, that I may mount up with wings as an eagle, and run and not faint. My diary has been very carelessly kept, and my time unprofitably spent, for which I have none to blame but myself; but how many duties do I neglect. O Lord, let Thy love constrain me to a more entire surrender, in all things, unto Thy holy will and governance, and to a more devout and practical love toward Thy blessed self. Tua voluntas fiat.

"*August* 1.—O blessed Lord, blessed be Thy name, for bringing me to another month. Quicken me, according to Thy Word. Preached, at St. John's, on 'Ye are my friends, if ye do whatsoever I command you.' I pray God that I may be awakened to the need of more practically glorifying Christ.

"15*th*.—Preached, at St. Thomas', on Anger—Ephes. iv. 26; full congregation. Felt much my own remarks. O God, soften my sour nature, and make me love all men, for Thy sake.

"25*th*.—Service at Gatcombe; very good congregation, for which I bless God very, very much, because this time last year, during the harvest month, the church was remarkably thin; so that I am led to hope God may have awakened the people to more thought for their souls. I thought during the sermon, Oh may I be more graciously taught how to love Christ, and to give up all things for His righteousness' sake. May marriage help me to heaven and to God, by purifying my spirit, and giving me a kind good girl to edify and assist me. But that is Thy work, Lord Jesu. Do it for Thine own sake.

"31*st*.—Married, by the grace of God, to my dear and beloved wife. Spent a fortnight at Winchester. * * * Frequently prayed with my wife; a practice we hope to continue, till it shall please God to take one or other of us to Himself.

"*Sept*. 13.—Returned to Newport. May God bless us.

"*Oct*. 22.—Nothing particular, but continued mercies. Did my duties, though, as always, poorly.

"*Nov*. 26.—Last day of my 25th year. How merciful hast Thou been, O Lord, and how very gracious to Thy servant, during the course of it. He hath been ordained into Thy Holy Priesthood. * * * * But, O Lord, he cannot number Thy mercies; nor can Thy poor servant number his sins; but Thy mercies are more abundant. O Lord, save me, or I shall perish; even as it is by Thy

mercy alone, that already I have not been consumed. I am thine, O save me.

"27*th*.—My 26th year has now, by the grace of God, began. But, O how very, very, many sins have I been guilty of since this day last year, when I registered my prayer and my vow before the Lord. O Lord, I beseech Thee, regard not mine iniquity, but Thine own mercy; not my changes, but Thy faithfulness; not mine unrighteousness, but Thine own glorious merits and Thine own Divine love. My faith is now weak, though I believe; and my strength of soul infirm, though, by the grace of God, I stand; and my progress slow, though, I trust, I go forward. O Lord, Thou hast then begun a good work in me; carry it on, I pray Thee, with power, until the day of our Lord Jesus Christ. Manifest Thyself more fully unto the souls of me and my dearest wife, and give us grace to cling unto Thee, with an undeviating purpose.

"*Dec.* 5.—A poor sinner desires, O blessed Lord, to record his thanksgiving to Thee, and his vows, for Thy great mercy, vouchsafed in sparing him this day. I was driving, seemingly without fear or danger, when it pleased Thee to warn me, by permitting the horse to trip, and me, Thy poor servant, to be thrown on the ground, and the gig to go over my leg. Yet, Lord, Thou wast with Thy servant, and didst send Thine angel to protect him, and guard him, so that he was not hurt when he was thrown against the stones. Glory be to Thee, O Lord, for preserving me, without accident, and yet amid much danger. May I henceforth walk more certainly, seeing that the time is short; and more holily and unblameably before Thee, glorifying Thy name for Thy goodness, and praising Thee, ot only with my lips but in my life. Ebenezer.

"8*th*.—Preached on the healing of Naaman, the Syrian. My accident has scarcely left any effects, for God has been my physician, as well as my shield, protecting me in danger, and healing me in sickness. To Him be glory. Amen."

CHAPTER III.

Derry Hill.

At this period the Diary ceases, and was not regularly resumed until January, 1844. In the interval many changes naturally occurred.

In April, 1840, he left Gatcombe. He was led to this step by the impossibility of finding a dwelling, in even the smallest cottage, in the village; and my husband had set his heart on residing amongst his people.

The Bishop of Winchester expressed a wish that so valuable a clergyman should not leave his Diocese; but, after vainly seeking for a suitable Curacy, and having for a few weeks taken the charge of St. John's, Guernsey, he turned his steps towards Wiltshire, in which county, by the providence of God, he was to end his earthly career.

In the October of this year my husband was appointed by the Rev. John Guthrie, Vicar of Calne, to the Incumbency of Christ's Church, Derry Hill: a new district which had been recently formed from five neighbouring parishes. The church was consecrated on Oct. 27th, 1840, as the following entry in the Diary records:—

"On October 27, 1840, Christ Church, Derry Hill, was consecrated by the Bishop of Salisbury, who preached an excellent discourse, on the duty of spiritual intercourse between a pastor and his flock. May God write it deeply on the heart of His poor servant, who has been appointed to this charge; and may a blessing come to a multitude by my words. Lord, help me; quicken Thy servant. May the grace of Christ abound in me, with all wisdom. Make me bold, make me full of hearty love for my Redeemer."

Schools and a Parsonage were already contemplated, but

for some months we resided in Calne. It was during this period that my husband, having much leisure time after his daily visit to Derry Hill, wrote a small work on the fore-knowledge of God, and His Sovereign disposal of all, in connection with the free agency and responsibility of men; it was entitled "Truth on both Sides," and had for its object "to lead man to bow before the wisdom of God, and to receive every revealed doctrine, without prying into things which are not seen." This little publication was never widely known.

The late Bishop of Salisbury (Dr. Denison) kindly permitted the volume to be dedicated to himself, and, in acknowledging a copy sent, wrote as follows:—

"Having read the book you were kind enough to send me, I am better able to thank you for it, and to say that I see nothing to make me regret the permission I gave you to connect my name with it; on the contrary, I have derived much gratification from its scriptural faithfulness, and from the candour and piety with which you aim at vindicating the truths of the Divine Word, while you admit that the reason of man is not able fully to explain, or reconcile, them."

The district of Derry Hill contained a population of 1500. The people had been neglected, and pastoral visiting was unknown. The Sundays were sadly desecrated, and the general state of morals so depraved that nothing but a Church, with a resident Minister, could give hope for a better condition of things. The late Lady Lansdowne was the only person who had cared for the sick and aged.

Even by this people the opening of "Our new Church" was looked forward to with pleasure; the adding of stone to stone had given them an interest in that building, and when the time for consecration arrived, the inhabitants of the district gladly availed themselves of the opportunity afforded to them of worshipping in the House of God.

My husband divided his district into five portions, and his habit was daily to visit in one or other of them, from house to house, including in his visits all classes amongst his parishioners.

The demoralised and vicious naturally objected to these visits, and, in the early period of his ministry, it was usual in such cases to find the door locked, and to see the inhabitants peering out of the windows and watching his movements; but this feeling lasted only for a season; a fire in part of the district, a very severe winter, and, above all, the gentle kindness of my husband's manner, soon won their confidence, and long before he left Derry Hill many of the families who had carefully avoided his visits, were amongst the number of those who most eagerly welcomed him to their homes. At his suggestion, family prayer was generally adopted, and the most careless and profane testified their respect for his warnings, by appearing at church when personally urged to do so.

The late Rev. George Majendie, being Rural Dean, was appointed to institute my husband to Derry Hill, a part of whose character it was to connect the outward form with the principle from which it proceeded. I think it probable that the seriousness of his manner attracted Mr. Majendie's attention; be this as it may, from that time an affectionate intercourse existed between the two till death divided them.

This friendship materially influenced my husband's views on doctrinal points. An entry in the Diary, dated June 2nd, refers to this change; and, from this period, his faith became more settled, his life more holy, and his peace more abiding.

This friendship, which mutually yielded so much comfort and joy, was shortly, as far as this life is concerned, to terminate. Mr. Majendie, in the prime of life, surrounded by a happy domestic circle, blessed with ample means,

which he used to the glory of God, and with a chastened and well cultivated mind, was verging on eternity: the angel of death was hovering over him. He left his home, to preach in Salisbury Cathedral, and never returned to it again. The summons, although sudden and unexpected, found Mr. Majendie prepared; and in his dying hour, he gave a touching proof of his love to my husband, by requesting Mrs. Majendie to contribute, in his name, £50 towards the building of a school at Derry Hill.

The following letters were written to Mrs. Majendie: the first, on hearing of the death of her husband; the second, on receiving the account of his loving act towards Derry Hill schools:—

" My dear Friend,

" I must write you a line, though I scarcely know how to do so.

" Our only reasoning is—' Thy will be done.' The Christian *is not dead, but sleepeth.*

" He has slept in Jesus. He will rest in the bosom of Abraham, till the morning of the resurrection, when he will wake, and live, and we all shall die no more for ever. The early Christians denied themselves in sorrow, lest others should say they practically doubted the resurrection. The dear departed is still spiritually as alive as ever; dead, truly, to this world, but alive unto God, through Jesus Christ our Lord.

" And this world is a shadow; and in Paradise he is with Christ. His state alone is altered; when he was present with us, he was absent from the Lord; and now that he is absent from us, he is present with the Lord. And yet, even now, is he spiritually united to us, for we have come, by faith, ' to the heavenly Jerusalem, and to the spirits of just men made perfect.' For you, my friend, may God console you. He has pledged himself to be a God

of the widow and the fatherless. We are wedded to Christ Who ever liveth; we have an immortal Father. Hang upon God. Cling to Christ. He can do everything. When you feel weakest, look to Jesus, and you shall be able to say, 'I can do all things, through Christ which strengtheneth me.' If we can feel so strongly for you, what can Christ, of whom the Scripture says, 'In all our afflictions He was afflicted.' My beloved wife's affectionate sympathy and regard.

"Ever your friend,

"STAFFORD BROWN."

The following extract is from the second of the two letters to which I have referred:—

"This noble benefaction of your husband comes most opportunely, and enables me to make an immediate beginning. Thus hath God prospered us. When we see the schools, if we are spared to see them, what a standing monument shall be here, close to our house and the house of God, to remind us of our friend's munificence, though indeed we could never have forgotten him. I consider him *our friend* as much as ever. Life or death makes no difference in *Christian* friendship. He is still alive to God, and a living member of the fellowship of saints. I have just given thanks, at my morning prayers, for God's great mercy, in putting it into the heart of our friend thus to help us in our difficulties.

"How delightful, that one of his last acts was one, not only of friendship and love, but which we may earnestly trust shall be to the Divine glory, and to the benefit of souls.

"What a sweet account you give of his death bed—one which truly warms my heart, when I read of his perfect peace, and of his ardent love. I am to minister to his flock at Heddington next Sunday afternoon; when I was going to minister to it some time ago, he said, 'I shall be

with you in spirit,' and may we not cherish the hope that he will be with us in spirit next Sunday, from where he is, in his rest with the spirits of just men made perfect?

"May his faith quicken us, that we may be, indeed, as those who are dead to the world, and alive unto God, through Jesus. May it be to us Christ to live, and then it will be gain to die."

The School was soon built. Mr. Majendie's noble benefaction stimulated others; or I might rather say, that God blessed the gift of his dying servant, and prospered his pious wish.

The death of Mr. Majendie could not but cause a feeling of desolation. This was the only friend, in the immediate neighbourhood, with whom my husband had taken "sweet counsel," and, "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

Mr. Majendie had held the Rectory of Heddington for his step-son, and his widow kindly desired that my husband should do so likewise, until her son had attained a proper age; but after prayerful consideration, notwithstanding the welcome increase it would have given to our income, he decided on remaining at Derry Hill, and wrote thus to Mrs. Majendie:—

"I feel more and more grateful, that God hath put it into your heart to shew me so much regard as to offer me Heddington, and bless Him who gave His unworthy servant favour in your sight;—though I feel thankful that I had courage to act as I did. I assure you the struggle was not slight; for all the present comforts were in favour of Heddington;—besides the comfort of ministering to your dear husband's flock,—and on the other hand, Derry Hill is not without its difficulties—and we are fearing the new and damp Parsonage,—and the labour is often almost too much for my strength.

But, as God has seen fit hitherto to hold me up, He can

and will do so still, if He pleases. When, last Sunday, I looked over my large crowd of heads, each covering an immortal soul, I thought I could not leave them, except on a very manifest call. I asked the advice of our good Bishop, knowing this was the course Mr. Majendie would have advised, and, indeed, I put the decision in his hands; but he declined, and left me to my own judgment. Where there is a doubt, it is always best to stay as one is, especially in this case, considering the important sphere I am in."

This letter discovers a trait in his character worthy of note, namely, his earnest desire to act in conformity with the advice of his Bishop. Upon all important occasions he consulted his diocesan, and rarely, or never, rejected the counsel he received.

Dr. Denison, on the other hand, fully appreciated the holiness of his character; and in simple, but touching, words acknowledged his worth at a public meeting, soon after my husband's removal from this life.

In 1841, a small incumbency, connected with his family property, was offered to him, but after again consulting with his Bishop, he decided to remain at Derry Hill. About this time the Bishop wrote to inquire his progress with his parishioners; the following was his reply :—

"As regards the outward evidences of ministerial success,—full, and occasionally overflowing, congregations, an increased appreciation of the prayers of the Church, a large Sunday School, with many, (though several inefficient,) teachers, abstinence from resorts and scenes of vice, attention to the Lord's day,—I have much cause to take comfort and courage. Moreover, I have reason to believe that, since the opening of the Church, an increasingly deep work has by the grace of God been wrought in many; so that some, who were most profoundly ignorant of the first principles of the doctrine of Christ, are walking in light,

and as the children of light. But when I look at the great multitude, I can but say, 'alas, my leanness!' some drawing back, and others remaining untouched, and the far greater number knowing the necessity of religion, but making no strenuous efforts for obtaining, and keeping, the peace of God."

In the autumn of 1843, a Confirmation was held at Calne, and 102 persons from Derry Hill partook of that holy rite. My husband bestowed much earnest preparation on the candidates; and when the day for the Confirmation arrived, the whole number assembled at the Parsonage, and walked with him to Calne. Upon the road he exhorted them to consider seriously the solemn vow they were about to renew; and on their return, endeavoured to impress on them the duty of walking according to the promises they had just made. In writing to his Bishop in the following December, he stated, "Of the 102 whom your Lordship confirmed, 41 have already communicated, including some who were communicants before, and I expect many more in a short time."

At the beginning of 1844 he resumed his Diary, commencing it from the first day of January in that year.

The School, to which his valued friend, Mr. Majendie, had contributed, was then recently finished, and was about to be opened under a master and his wife. Before the end of 1845 it numbered no less than 140 day and 300 Sunday scholars; so fully did it please God to prosper his endeavours in this good work. Before this a Parsonage at Derry Hill, after some delay, had been commenced. Meantime a friend kindly lent us a cottage within a mile of the church, to which we removed in 1842; but in the summer of 1843, being obliged to leave that sunny spot, for a few weeks we inhabited a *ci-devant* public house. The sign, it is true, was removed, and the interior thoroughly whitewashed, and the cottage with its porch had been made to assume quite a

comfortable appearance. In the ensuing autumn we took possession of the Parsonage.

Before the church was built, and after it was opened, drinking had prevailed to a fearful extent at Derry Hill. The cottage we lived in, however, was the *third* public house that had been closed in the district within three years; and as no others were opened in their stead, my husband had reason to hope that this was a proof that the blessing of God rested on his labours, in this respect also.

CHAPTER IV.

Extracts from "Diary."

1844.

"MOTTO for new year, 'Looking unto Jesus' (Heb. xii. 2), and 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him' (Col. iii. 17.)

"*Jan.* 1.—Thanks for my creation, preservation, and all blessings; for Christ, for the Holy Ghost; for abiding in Christ, and being kept in the faith. Preserve, and stablish me for ever.

"3*rd.*—Schools finished. How am I compassed with mercies! For all, God be praised. Blessed be He who hath finished the school. O may His lambs be ever fed, in it, with sincere milk.

"6*th.*—Sad Epiphany; no service, on account of cold and sore throat. Somewhat affected, in the evening, that Christ manifested Himself to me, a child of the Gentiles. Prayed for the propagation of the Gospel. Sacrament to-morrow.

"7*th*, *Sunday.*—Sacrament. How merciful is God in giving these means of sanctification to my body and soul, when I so much need them.

"28*th.*—'In the Spirit' in the morning of this 'Lord's day.' Afterwards filled with plans and thoughts about a school-chapel at Sandy-lane. May I be confident in God, yet not presumptuous! May He guide me! and may I prosper!

"30*th*.—My throat sore and relaxed. Comforted by 1 Cor. xi. 32. What is my strength to Thy weakness? and even my weakness is strength, when strengthened by Thee. God is He Who healeth all my infirmities, even by the Spirit and blood of Jesus, who bore them. Amen!

"31*st*.—Blessed be Thou, for the mercies of the month. O my Father, O my Redeemer, O most Holy Ghost, bless them to me, and me in them, through Jesus Christ. Amen.

"*Feb*. 1.—Began month with sore throat, and weak faith. Lord, Thou canst heal the first, and strengthen the second. Do both, especially the latter, for Jesus' sake; in whose name I begin the month.

"4*th*, *Sacrament Sunday*.—Who am I, that I should receive my Lord? O Jesus, wash me in Thy Blood; give me that water, of which whosoever drinketh shall not thirst again; heal and sanctify me with Thy Body, in body and soul, through death unto resurrection!—I have now received my Lord; O may I walk in Him; rooted and built up in Him.

"5*th*.—Called to Bath, on account of my father's illness.

"18*th*.—Throat still bad, to remind me of my weakness, but stronger than last Sunday, through God's great and unchanging mercies. So that I purpose to go through the whole services this day, with no other help than *His*. I have been supported by the strength of my salvation, and by the might of my God I have leapt over the wall. Glory to God, even my God, my Father, my Redeemer, and my Sanctifier!

"19*th*.—As I walked to Calne, resolved, with God's grace, not to be so hurried in my actions. Considering that God calls us to patience, quietness, and order; that I

have done many things badly, by hurrying through them; and that all the gifts of God, in nature and grace, grow quietly, and slowly, and gradually, while all rapid things (torrents, lightnings, &c.) are destructive; therefore, I determined to 'do all things decently, and in order;' and *in the time* for all things, as writing, composing, reading, speaking, visiting people, praying, and walking. Lord, help me to effectuate this resolution. May I not turn phlegmatic in it, but do Thou quicken my zeal, and make me quiet, steady, and persevering in its execution.

"21*st*, *Ash Wednesday*.—Fasted; fretful all day. God be merciful to me a sinner. 'To will is present with me, but how to perform'—?

"24*th*, *St. Matthew's Day*.—Meredith helped me in the service.

"25*th*.—Weaknesses,—mercies,—supports,—consolations in Jesus.

"29*th*.—Month of many mercies. My father better. Praise the Lord,—the Father, the Son, and the Holy Ghost.

"*March* 1.—In the fear of the Lord I begin this month; and remember that the very hairs on my head are all numbered. 'Fear not, therefore, ye are of more value than many sparrows.' (Second lesson for this morning.)

"2*nd*.—By God's grace, took my father safely to Derry Hill."

His father, who was at this time more than 75 years of age, and in a very enfeebled state of health, remained with us until we left Derry Hill; on leaving us, he removed to his younger son's, where in a few months he died.

"*3rd, Sacrament Sunday.*—Thanks to God! O Jesus, abide with me for ever, by Thy Holy Spirit which Thou hast given me. May I attain the mean between moroseness and wordly compliance, in all things, at all times, and with all!

"*8th.*—My father better; thus I am delivered out of trouble; for 'I am poor and needy, but the Lord careth for me.' 'Blessed be the Lord.' O may I trust in Him more and more; even for ever and ever.

"*10th.*—Weak, but strengthened through Christ for the service. Affected with my own sermon, but afterwards fretful and angry. O God, be not extreme for Jesus' sake! Pardon, cleanse, convert, and save me.

"*21st.*—I have tried the rule of February 19, and found much benefit from it, both in health of body and peace of mind; which encourages me to persevere, though I have failed in it, as in all parts of my duty. When my love is too cold, do Thou quicken me, O Lord, by Thy sure grace, and enliven and draw me by the love of the Spirit. When I am still too quick and hasty, do Thou make me slower, especially to anger, for it worketh not Thy righteousness. Cause me to 'let my moderation be known unto all men,' since 'The Lord is at hand;' that, whenever Thou comest, Thou mayest be able to say to me, a poor sinner, 'Well done, good and faithful servant, enter thou' (neither too slowly nor too fast) 'into the joy of thy Lord.' The joy *of thy Lord*,—not mine, or soon it would pass away; but, '*the joy of thy Lord*,' which shall never be taken from thee.

"Mem.—Do not allow a peevish spirit, especially when spiritually minded; nor speak, or worry, about past things. Thy grace, O Lord, is sufficient for insufficient

me. Enter not into judgment with Thy servant, for since the beginning of this year, I have made, and broken, so many resolutions, that if Thou wert extreme to mark what I have done amiss, I should perish. But, O Lord, blot out my sins, even with the blood of Jesus, and remember them no more; for His name's sake, Who hath blotted out the handwriting that is against me.

"Sweet flow of mercies, providences, and comforts, up to this day; for which, blessed be my Father, and my Sanctifier. My father is much better. This is my boy's birthday. Lord, bless him in Jesus!

"*24th.*—I love the Lord, because He hath heard my voice and my supplications. First verse in this morning's Psalms, and appropriate to my case.

"*25th.*—Another day of sweet mercies and deliverances.

"*31st.*—A month of loving-kindnesses and sweet flowings of grace, ending most appropriately with the Lord's Day. How poorly have I kept Lent, how little brought under my body! from weakness, partly of body, and partly of faith. O Lord, strengthen both, especially the latter. I can indeed praise the Lord for this month, with its comforts, and supplies, and means of grace. Amen.

"Mem.—Never to forget to trust in God, nor to fail in my confidence in Him who never faileth, when in trouble or want; recalling to mind my experience of the great providences, and sudden and unexpected deliverances, always vouchsafed to me, when most needed. For the which 'Bless the Lord, O my soul, and all that is within me, praise His holy name.' I will praise Thy mercy for ever; for sweet is Thy mercy; and Thou hast delivered mine eyes from tears and my feet from falling, that I may walk before the Lord in the light of the living.

"*April* 1*st.*—Sweet sense of thankfulness and joy. Oh, be mine through this month, and for ever and ever. May my joy be such as no man can take from me.

"*5th*—The day of the Cross. O God, forbid that I should glory in any thing, save in the Cross of our Lord Jesus Christ; by Whom may the world be crucified unto me, and I unto the world! Blessed Jesus, by Thy death, kill my sins; drown them in the ocean of Thy blood, that I, like the cleansed world after the deluge, may arise and serve Thee, as a new creature in Thee.

"*7th, Easter-day.*—O day of joy and eucharist! Lent over, but not (I pray) the effects of it; O now, gladness and triumph, and communion! Felt more this Lent and Passion week of fellowship with the events, than ever before; by which I shall be made answerable for bringing forth more fruit. O Lord, help me, for I am not sufficient in myself to think any good thing; my sufficiency is of Thee alone.

"21*st.*—My father went to Church for the first time. Day of many mercies, as are all my days, could I but recount them now, as I hope to remember them in heaven. Much affected by reading Leighton on St. Peter. O for his eagle faith and seraphic love! My weakness in dissenting in respect to some small things in Leighton prevented my receiving due profit from him in greater things.

"30*th.*—O Lord, Thou art my deliverer, and I will praise Thee. May I not write these sentences unmeaningly, so that they glitter in the letter, and look pale in the spirit. Be Thou mine, O Lord, through all months, for ever and ever.

"*May* 1.—O Lord, shall I not, this month, trust Thy

tender mercies, which have been ever of old? Yea, in Jesus. Amen.

"*Eucharist Sunday*—For which I render to the Lord my most humble and hearty thanks. * * * * * * The flesh has been very weak and heavy this day; and oh, alas! alas! the temper quick, and the spirits heavy. Lord, pardon me, and wash me in Thine own blood, of which I am this day a partaker.

"6*th.*—Infant School opened to feed Christ's lambs. O Saviour, feed them by Thy most unworthy shepherd.

"9*th.*—Afflicted this morning by the sudden death of a parishioner, in felling a tree. Such sudden calls make Christ more precious to my heart.

"12*th.*—Two people lying dead in the district, three sick to pray for, and in all ten or eleven ill. I never had so many before. O Lord, Thou knockest; may my people open their hearts.

"13*th.*—Three persons lying dead. Two of them were quite well this day week; the third, poor and old. O Lord, spare Thy people: as for me and my house, my trust is in Thee, O Lord, *my* Lord.

"16*th. Ascension-day.*—Two full services, thirty-five communicants. O joy! both from the feast and the multitudes fed. Full churches.

"30*th.*—For the last six weeks cold and sharp east wind. I have never before known so many cases of sickness in this district, or so many deaths from accidents and illnesses. 'I have taken thy young men; therefore, O Israel, prepare to meet thy God.' Would that my people would take warning betimes! But I find such events as

these act little; they excite, but do not permanently influence for good. How much less does an afflictive visitation, like the present, influence a population for good, than does a particular spiritual invitation, *e. g.*, a Confirmation.

"*June 1st.*—Very weak in faith, holiness, and love. I am a mystery to myself, with my occasional desires, and general attainments. O may this be a month of increasing practice in holiness.

"*2nd.*—Received the Lord's Supper four times in eight days. What privileges these, and yet how little effect have they in humbling me. I am spiritual at the time, yet how soon forgetful! Much strengthened through the services during the past week. I have been more loving and practical in life. May it last! Somewhat affected by reading Martyn's Journal, as I had been six years ago, when I read it last. I find his temptations mine; but how much more did he bewail them, how much better resist them. He yearned so much more than I do for humility, which accounts for his being so much more exalted; for the Lord loveth the humble. I, on the other hand, so much desire to exalt myself, (making my very humility a stepping stone for pride and self-satisfaction,) that I continue very low in heavenly stature. As far as I can see, within these six years I have become more spiritual, and more *desirous* to be practical; in actual attainment I have failed much. My views on Church subjects have much changed in that time, reverting more to my sentiments on entering the Ministry; after which time they tended to what is called 'Low Church.' I hope and trust, as far as I can judge, that with more correct views of the Ministry, Ordinances, and Church, I have not become less spiritual, or less desirous to renounce self, and to trust in Christ. For, oh vanish

those views which might lead me *from* Christ! Perish those principles which would make me trust in myself! Not that correcter sentiments have a tendency to unspiritualize, but all changes of mind are bad; and many have made shipwreck of hearty faith, in going from wrong views to right ones on Church subjects; by overvaluing small things, and losing sight of fundamentals. May Christ be ever my foundation, and His Spirit pervade all my heart, and make me altogether alive unto God, through Christ Jesus."

The change referred to in the foregoing words had a marked influence upon his life. While uncertain whether all infants baptized were made partakers of the Holy Spirit, or only some of them, he thought but little of his own baptismal vows; but, from the time he connected the sure gift of the Holy Spirit with that sacrament, the vows then made for him became the rule of his life; he used them always in the morning for repetition, in the evening for self-examination. The thought of that kingdom, of which he was made an inheritor, stimulated him "to lay aside every weight, and the sin that doth so easily beset us." The recollection that his body was, now, the "Temple of the Holy Ghost" wrought in him an earnest desire "to be strengthened with might by the Spirit in the inner man." The sentence in the Service for Baptism, "Which promise He, for His part, will most surely keep and perform," encouraged him to persevere, by imparting the feeling that he did not "fight uncertainly," but that he would, in the end, be assuredly made "more than conqueror," through the Lord Jesus Christ.

With these remarks I resume the extracts from the Diary.

"21*st*.—How poorly I spend any day, the longest or the shortest. O Lord, be not extreme; but spare, help, and

save me, for Jesus' sake. My father is surprisingly better this week, for which and all God's mercies may my soul unceasingly bless Him. Oh, that word 'unceasingly'! it can only be used of heaven, except in wish.

"*23rd.*—On the whole a spiritual Sunday, but so worn out by the morning service and the impression of feeling in preaching on Hell (Rev. xiv. 10, 11), that afterwards I fell asleep. Thankful, however, to have suffered in Christ's sweet service, although it is a proof of weakness to be wearied so much in His service. How deceitful is my heart, and how desperately wicked! It is a puzzle to myself, and how little, how almost nothing, others know of it. When I am full of peace and love, they perhaps misunderstand me, and think me morose, and censorious, and unkind. On the other hand, how little any know of my temptations and mental sins. Alas! alas! my people sometimes tell me they wish they were as good Christians as I am. I rebel at once, telling them indeed to try to be better and to imitate my Master,—and feeling the while a mixture of vile pride at their saying so, and of knowledge of how little I deserve it. Strange mixture! But truly my heart is a puzzle, a maze, a riddle, a knot, which none but God can see through, understand, clarify, cut. May I be daily washed from all my sin in that precious blood in which I trust, and be ever 'accepted in the beloved' (part of my text this evening), and renewed inwardly, and daily, by the renewal of the Holy Ghost.

"*30th.*—Sweet to end the month with a day of rest 'in the Spirit,' of prayer and praise. O Lord, pardon the sins of this month, even all my sins, O loving Father, for Jesus Christ's sake. Amen. My heart full of gratitude for Thine unbounded and indescribable mercies in all things. Preserve my body, soul, and spirit, blameless till the day

of Christ. On the whole I think I have been preserved in much peace and love this month; but oh, with how much sin. Pardon!

"*July* 1.—Began this month with much spiritual comfort. O my God, be my treasure in it, and even for ever, and then I shall be rich in Thee, whatever I may be in other things. Much rejoiced by Mr. —— giving me £1 to-day for the poor in distress, and doubling his subscription to the school, making it £2 yearly. Mrs. —— yesterday gave me 10s. for the poor. Bless them, O Lord. Yea, they shall be blessed.

"*7th.*—Since last Sunday much blest in spirit, though most unworthy, and filled with desires after God. Heart much drawn out in spiritual exercises over Psalms last week, and in yearnings for God. When this is so, I feel much tempted to seek after *a sign from heaven.* Not so much desiring to see heaven, as God Himself, *i.e.*, so much of Himself as He can, and doth, shew. May I not be of that 'wicked and adulterous generation' who had such desires in Christ's time. I blame myself for indulging the wish, and reject it, but it recurs again. I think it arises from vanity and self-seeking. Much reproved in it, by thinking that whenever God has vouchsafed manifestations to any, as Moses and Elijah, it has been to warrant and encourage them to prominent acts of faith. And how great the trial to have a revelation, calling on a poor weak sinner to rebuke splendid sins, or national faults! Oh, I am not strong enough, or holy enough, for any vision. Yet what a vision hath God granted to me, who am most unworthy, to see Jesus by faith; and even this day what a 'sign' have I, at the Eucharist, what a pledge, assurance, revelation, manifestation, of His presence; He supping with and dwelling in me, and I in Him, ever more and more. Amen.

O Lord, I am not worthy that Thou shouldest come under the roof of my deceitful, desperately wicked, and wavering heart, in this Thy Holy Sacrament, by which Thou enterest *Thyself*. This day I was able to make a solemn resolution concerning charity. O God, receive, bless, prosper, enable, humble, and comfort—even save—me.

"*8th*.—Surprised this morning by a note from Surtees, offering me the Perpetual Curacy of Trinity Church, Richmond. What loving kindness in my Heavenly Father to so poor a sinner, thus to give me favour in the eyes of a friend. Bless the Lord, O my soul, and forget not all his benefits. I do not think I shall go; for, as far as I can see, I think my 'strength is to sit still.' But I am equally grateful to my friend, and, oh yes, to Thee, my Friend of friends, Who hath both prompted him to offer it me, and guided me by Thy counsel humbly and gratefully to decline it.

"*13th, Saturday Evening, and 14th, Lord's Day Morning*.—I, a poor sinner, considering the gracious promises to those who forsake bad habits and deny themselves for the Lord's sake (St. Mark x. 29, 30), have cast about my mind to see what I could give up for Jesus' sake. Oh, how many things I might give up, and yet nought worthy of Thee, or of Thy surrenders, O Thou Son of God. Resolved, however, among other things, to give up my habit of paying such short visits to my parishioners, which has gradually grown on me, and is a constant temptation to me, and great hindrance in my ministry. Resolved, therefore, with God's help, never to spend less than *ten minutes* in any house, or if I do, to make it up in the next visit. O Lord, wash me from all my ministerial deficiencies, (that no blood of souls lie at my door,) in the blood of Thy precious Son. Assist me with Thy grace and Holy Spirit, that I

may be able to fulfil this and all other good resolutions; that, as Thou hast put into my heart good desires, so I may be enabled by Thy grace to bring them to good effect, through Jesus Christ our Lord. Amen. O Lord, if through infirmity of the flesh I am unable to keep this resolution thoroughly, or from my backwardness, or from any other cause, pardon me, good Lord, who cry unto Thee, and confess my weakness, and put not my trust in any thing I do, but only in the merits of Thy beloved Son. I might, indeed, run through my district for some particular cause, and then this rule would not apply. But I will make no more reservations, nor exceptions; for my desire is to render myself altogether unto God, Who is *my* God, the Father, Son, and Holy Ghost; and He is not extreme to mark what is done amiss, and measures not with the measures of a man's hand. He is all, and in all, and worketh all our works in us.

"21*st.*—Have tried this rule for one week, and find it exceedingly beneficial both to me and my people, though I have not kept the rule perfectly, nor can I justify myself. But for my omissions, and commissions, in this and all other things, I trust alone, most reverend Lord, in the blood and righteousness of Thy dear Son, my Saviour, Jesus Christ. I have found it a very good exercise of self-denial, and it helps in checking my hurried habits, and affords me more opportunity for teaching, and enables them to ask me questions. The good Lord pardon my failings, bless my endeavours, quicken my laziness, and satisfy me with His own grace and love. Week of great mercies and spiritual delights.

"31*st.*—A month of much love from my Heavenly Father, yea, and of love from thy poor sinner to Thee,—Love, inspired by His Love, and from a heart drawn to

Him. O sweet Lord, may I love Thee more and more, more fervently and more uninterruptedly; for, alas, how weakness and sin cloud my love!"

A page from the diary has been torn out in this place, but the following extract referring to prayer I have introduced in its severed and unconnected form. The entries respecting the length of visits, and those, following, on prayer, are evidently, as the reader will see, the outpouring of a heart devoted to God. The thought—*How much* can I give to my God?—pervades this portion of the diary; indeed, it was the spirit in which he loved and served his God both at this time and to the end of his life.

* * * * *

"Giving ourselves continually to prayer and to the works of the ministry, as if the whole of life should be divided between these two;—or, at least, as far as may be. I have tried this for a few days, and hope to do so more and more. I think it has been with some success; though sin clouds my light, and some days, especially after intervals of work or distraction, my heart seems unwilling to come back to active fervent prayer. All this teaches me my vileness, and that all salvation, by God's grace, is through the righteousness of my Redeemer, who was never wearied with prayer, and made it His meat and drink to do God's will. May I have opportunities, encouragements, and abilities, so as to have my heart well tuned and spiritualized here, that I may be fit hereafter for joining the heavenly quire, and singing day and night, 'Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come!'

"*August* 1*st.*—Children's Feast in Bowood Park. All well and happy.

"11*th.*—Another Lord's day, after a week of variegated mercies. All my days shall be Lord's days, and by the

Lord Jesus will I offer unto God the sacrifice of my whole life.

"18*th.*—On the whole comforted in past week, but oh, how unworthy! Desirous of continual prayer, but sleepy in it. And how have I failed in my resolutions of visiting the people for a longer time. I have no confidence but in Christ, and His cross is my glory.

"24*th.*—Five little children received by my unworthy ministry into the Ark of the Church.

"25*th.*—May I be in the Spirit on this Lord's day. It is often now my prayer, at the beginning of days, that God would not deny me this one favour, to be with me all the day; and that all the day I may be in the spirit of prayer, and of thanksgiving at the end of it.

"27*th.*—Bishop of Salisbury called.

"31*st.*—Fifth anniversary of my marriage day. O. what great mercies hast Thou shewed me, O my God, by and with my beloved one. I praise Thee, and will for ever, with her whom Thou hast given me; blessing Thee for her, and with her praying Thee to preserve us both in Jesus Christ, and at the last to present us unblameable in Him for our crown of life and joy. Amen.

"*Sept.* 1*st.*—Sweet to begin the month with a Lord's day, and with the Lord's supper; both of which happened to us this day five years, after our marriage, so that we then were wedded to Thee, and made one Spirit by one cup, assured of pardon and strengthened with grace. Even so, Lord, may it be now, through Jesus Christ. For each month may strength come in the bread and wine, which are the communion of the Body and Blood of our Lord Jesus Christ.

"10*th*.—Went to see the Bishop of Salisbury, about a question connected with marriages at Derry Hill. Most unexpectedly he offered me the Vicarage of Westbury, the retiring Vicar of which, Mr. Cook, is in his 83rd year. There are ten Dissenting Chapels in the parish, and oh, what work. 'Who is sufficient?' How much less I! O Lord, help me, guide me, whether to go there, and, if so, the best way. Make all I do to prosper in my hand. Be Thou with me, or I would not go there, or any where. With Thee I would go any where, knowing it would be well.

"15*th*.—Think it sweet, and desire to record it, that in the Psalms of to-day, those dear words occur, Ps. lxxv. 7, 8. 'For promotion cometh neither from the east nor from the west, nor yet from the south.' Bless God. 'He is the Judge. He putteth down one and setteth up another.'

"15*th*.—Thoughts much occupied this week about Westbury, but able, in the main, to praise God. For it is *His* gift, and I am His child, and *He* is the portion of mine inheritance and my cup, and shall maintain my lot. Rather tried, with hopes of receiving letter every day from the Bishop being delayed; but able always to say 'It is well,' and to justify my Father's wisdom. For this I felt comforted, and very thankful. May I daily remember the Lesson of this morning, Hab. ii. 4, 'Behold his soul which is lifted up is not upright in him; but the just shall live by his faith.'

"16*th*.—Vicarage of Westbury offered me by Bishop of Salisbury. Went to Westbury, and accepted the Incumbency. Blessed be God. O God, blessed be Thou! Bless Thy servant with the Spirit of Thy dear Son Jesus. May Thy work prosper in his hands.

"23*rd*.—Spent night at Bishop of Salisbury's. How simple, how kind, how holy, how affectionate, is he.

"24*th.*—To Lyndhurst.

"29*th.*—Delightful week's rest; lovely scenery, and beautiful weather. O God, Thou art good, the Father of mercies, the God of all consolation. In the midst of most lovely scenery we passed a sweet week.

"*October 2nd.*—Returned by way of Salisbury to Derry Hill. Thanks to the Father of mercies, found all well; our father, our babes, our all, safe.

"6*th. Sacrament Sunday.*—The first after my promotion. The memorial of Thine abundant kindness shall be shewed. What a mixture am I of good from God and of evil in myself. Thou, O Jesus, art all in all. O Father, lead me about triumphant in Thy Son.

"7*th.*—To Westbury. O Lord, make me, according to Thy command and my wish, an apostle of *praise*, to offer Thee the sacrifice of it in Christ; and an apostle of *unity*, to remove divisions from my new parish, for Jesus' sake.

"11*th.*—Called up in night from my father's illness.

"17*th.*—My father still apparently in a very precarious state.

"27*th.*—Poor Sunday in spirituals, which only my own fault. O Lord, forgive, wash, wake up, bless, quicken, save, the poorest sinner who trusts in Thee.

"31*st.*—Rather fear that I have been backward, and gone somewhat back in love this month towards God: partly from constant flurry, partly, (and mainly,) from wickedness. O Lord, let not my increase of duties lead me to decreased spirituality; but the contrary.

"*November* 1.—Went to Tockenham. Meredith's

schools opened. His son Meredith baptized. O Lord, wash him in Thy Son's blood, and keep him ever clean. I am his godfather; a new responsibility, in fulfilling which I look for God's Spirit through Jesus Christ.

"3*rd. Sacrament Sunday.*—Sweet communion, and Sunday altogether.

"12*th.*—Offered Mr. R. E. Crawley the second curacy at Westbury, conditionally on the parish affording means to pay salary, leaving to me selection and inspection. O Lord, hallow this appointment to Thy glory, and grant that Thy Word may have free course and be glorified, for and in Thy dear Son, by the Holy Ghost. Very nervous at my responsibility (how awful!) in appointing Mr. Crawley to my second curacy. Prayed Collect for Whitsunday, and so trusted in God for guidance.

"13*th.*—Made very happy, by the Bishop's approving my choice.

"24*th.*—Resolved, by God's grace, at a future time to maintain a missionary in the Propagation Society's books, to preach Christ in Australia at the direction of the Bishop; being moved thereto by Epistle to Philemon, ver. 13, and by recollecting that I was once near going there and was prevented; I would wish to send one there in Christ's name, *in my stead,* bidding him pray for me, and be faithful, laborious, and loving. O what great mercies hast thou shewed me and my beloved C—— this month. All love, all glory, be to Thee!"

The wish to become a missionary, here alluded to, led him to mention his desire to his father; but finding that the proposal caused him much pain, he unhesitatingly gave up the idea, and devoted himself thenceforward to labours in native land.

"27*th*.—Through God's love brought, full of mercies, and notwithstanding my many sins, to my 30th birthday. All glory, all love, be to Thee. To the Father, Son, and Holy Ghost, I devote myself all my days, for ever.

"*December* 1.—Most sweetly beginning with a Sunday and the Sacrament. O that the whole month, and my whole life, might be spent according to this beginning! but alas, my leanness, my leanness.

"7*th*.—To Westbury. Very cold; but how warm should my heart be with God's loving mercies, so numerous as to be innumerable. Saw Mr. Phipps and Mr. Ludlow, both for the first time. Much affected with the latter's shewing me his confidence by permitting me to appoint a chaplain for him. Lord, who is Thy servant that thus, for Thy sake, Thy children should show him such favour. O may it redound to the unity of Thy Church, and to the good of souls, and to Thy blessed heavenly glory. Dear Lord, give Thy servant wisdom, for Jesus' sake, that he may be able to act in some measure up to the prophesyings, which are going before of him; and also humility, lest he should be in the slightest measure proud, and Thou shouldest be obliged to cast him down, in love, to humble him. O dear Lord, may I rather be humble and unsuccessful, than proud and prosperous; but, if it is Thy will, may I have good success in Thy cause, and so will I praise Thee day by day, and for ever and ever.

"17*th*.—Heard to-day that Rev. John Lowder is to be my successor at Derry Hill. O Lord, pour on him Thy blessed Spirit, making him evangelical, holy, watchful over Thy beautiful flock, ministering far more lovingly and zealously than ever did Thy most unworthy servant and child Stafford Brown. I may be comforted that the sheep

will have a shepherd by Lady-day, and that there is some one to whom I can communicate affairs of Church, &c., on leaving. O Lord, pardon Thy child's sins; wash him, quicken him, bless him, save him, for Thy dear Son Jesus' sake.

"21*st.*, *St. Thomas' Day.*—Baptism of our fourth child, named Sarah Stafford, after my father's mother. O Lord, our child is Thy child in the Covenant; give her the full benefits of Thy promises, even remission of sins and the gift of the Holy Ghost; and may she continue Thine for ever!

"26*th.*—Went to Westbury with dearest C., returning on the 27th. Sweet comforting visit.

"29*th.*—O how many sweet mercies hath God granted this year, of which this is now the last Sunday, to his most undeserving servant. 'What great troubles and adversities hast Thou shewed me, yet didst Thou turn and refresh me, yea, and broughtest me out of the depth of the earth again.' The sweetest of all His mercies, (independent of his own love to me, which is the sweetest of all, and Himself, in my increasing love to Him, the most precious of all his gifts to me,) and those freshest in my recollection, are these,—My most undeserved calling by God's love, through the Bishop of Salisbury, to the Vicarage of Westbury;—my beloved wife's safe delivery, and the birth of another child; the granting by God of a prayer offered in faith; and His removing difficulties, so as to secure me independence in the Church Services. I love the Lord, because He 'hath heard my voice and my supplication.'

But, O Lord, how many cares and burdens have I on my mind, all of which I beg permission to cast on Thee, beseeching Thee, for Jesus Christ's sake to grant my prayers, if according to Thy gracious will; but in all cases casting

myself on Thee, for Jesus Christ's sake. They are two particularly—the obtaining two suitable Curates,—and * * * * * * *; both which grant me, O Lord, for Thy love's sake, and for Jesus' sake, my dearest Saviour and Intercessor. O Lord, pardon my not keeping all my vows recorded in this book, strengthen me more for them in future. Pardon me, and fulfil in me all Thy good pleasure, for Jesus' sake.

"31*st*.—O Lord, dear Lord, Father, Son, and Holy Ghost, Thou hast brought me by Thy love to the end of the year. I will magnify Thy goodness for ever, and the memorials of Thy loving kindness shall be shewed forth. Most dear Lord, pardon for Jesus' sake all the sins of Thy servant for the past year. Look upon him in love still. Accept his gratitude, and make him more grateful. Let Thy grace overflow his heart, and swell it with love unto Thee.

To Thee, Father, Son, and Holy Ghost, I devote myself, and all mine, from this time forth, for evermore. Amen; in Jesus' name, to God be glory! Amen."

CHAPTER V.

Extracts from "Diary."

1845.

EARLY in the year 1845 we moved to Westbury. It was with regret that my husband parted from his people at Derry Hill. Affectionate intercourse had bound him to that flock. He seemed to be their spiritual father, and the remembrance of many tokens of God's love, in the furtherance of his efforts, was an assurance to him that he had not laboured in vain.

Still, at the call of his Bishop, he left that quiet sphere, and, after three years and a half of unremitting care, bade farewell to his people immediately after morning prayer. This was so arranged that his last act might be one of *blessing*.

When the choice was once made, he girded himself, cheerfully, to fulfil the duties of his new parish with energy and self devotion; to preach "Jesus Christ and Him crucified."

Once afterwards he visited Derry Hill; it was to preach to the school children on their annual festival.

We moved to the Vicarage of Westbury on the 23rd day of January, in this year. No interval was permitted in his labours: on the 24th, like a good soldier, he buckled on his armour, and began his ministerial duties with a service at the Union Workhouse and a funeral in Westbury. On the 25th (the Conversion of St. Paul), he commenced that system of pastoral visiting from house to house which only terminated with his last illness.

Many earnest prayers had he offered for a suitable curate;

and with joy he received, as a token of God's answer to his request, the arrival of Mr. Dowding on the Saturday, to assist him in the duties of the parish. With these remarks I return to the Diary.

"*January 1st, New Year's Day.*—O may it be a new year to my soul, that the life I now live in the flesh I may live by the faith of the Son of God, who loved me, and gave Himself for me. Began the year with thoughts of love to God, and ascriptions of glory, and devotion. But, alas! soon became angry with servants, because they did not rise early enough. 'O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.' I cannot begin this year better than with the text I chose for my motto last year, only praying my dearest and Almighty Father to pardon my not acting up to it in 1844, and to give me more grace in 1845. 'Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.' God has graciously and sweetly heard my supplication, and granted the request I made at the end of last year; for this I bless and praise Him through Jesus Christ, and will ever trust Him more and more, His past mercies being a pledge of His love to me for the future. Amen. Mr. Popham visited and stayed till Saturday, in reference to Mr. Ludlow's chaplaincy. How important is my office of choosing clergy! God, give me Thy Spirit, to enable me to discern spirits.

"*5th.*—First public Sacrament this year, and possibly my last here at Derry Hill. Thou, O Lord, hast done great things for the most unworthy of sinners and the most wavering of saints. But thou, O God, art my God, Holy Father, Holy Son, Holy Ghost. Blessed be Thou, O my God, O may I trust Thee for ever. Verily Thou dost cover

me, and smother my unbelief with the number of Thy favours, and the greatness of Thy love. Yet the 'wine is mixed,' though there is sweetness still. My father is very ill. O Lord, comfort his body, but above all save his soul.

"14*th*.—Mr. Dowding came, and I engaged him as first curate. Thus hath God graciously beamed upon my heart, and has specially granted my earnest request that He would provide for me by the time of my going to Westbury; for, contrary to usual accident, Mr. Dowding can leave his present cure at Grimley at once, and be with me at Westbury on the 26th February. Bless the Lord, O my soul, and all that is within me praise His Holy name, through Jesus Christ.

"17*th*.—My father was to have been removed to Tockenham this day, but is too unwell to move. And now my flesh (and that of others) trembles as to what could be done, if he should be too unwell to be moved, when my duties at Westbury would imperatively call me away. But, thanks to God, my faith has not failed, but that my ever-living Saviour will be with me, and 'set my feet in a large room,' and that by the might of my God I shall leap over this wall. And O God the Father, the Son, and the Holy Ghost, Thou hast delivered, dost deliver, and I believe will deliver me even to the end, out of this and all troubles, and make me a way to escape that I may be able to bear it. May no evil tidings or fears affright me, for 'though an host of men were laid against me, yet shall not my heart be afraid, and though there rose up war against me, yet will I put my trust in *Him*.'

"18*th*.—Sad day of sin and sorrow, because vexed with not being called early in the morning. Alas! alas! sorrow

for not redeeming the time leads me into the sin of not redeeming it.

"19*th*.—Preached two farewell sermons (much affected), with view of resigning to-morrow. O Lord, pardon my sins, succour, prevent, save, me.

"20*th*.—*Resigned* Derry Hill. My father left us, and by God's good hand we took him safely to my brother's at Tockenham.

"23*rd*.—Went to *Westbury Vicarage*, through God's love. My resolution is Jacob's (Gen. xxviii. 18-22), If God will be with me, God shall be my God, and I will give to Him all that I can; a tenth now, and then ——, to Him.

"24*th*.—Funeral, and workhouse service.

"25*th*.—Began visiting the people on an appropriate day, the Conversion of St. Paul. Mr. Dowding came.

"26*th*.—My first Sunday in Westbury. Duty in morning at the Parish Church, in afternoon at Dilton. God grant I may know nought but 'Christ and Him crucified,' (as in morning text), and sow the Word with profit, (as in afternoon).

"31*st*.—Thus hath God lovingly brought me into my new parish, permitting me to close the month on this Friday with two full services, and a sermon in the evening on my favourite 145th Psalm. Another motto for this year, 'Call to remembrance, O Lord, Thy tender mercies and Thy loving kindnesses, which have been ever of old. O remember not the sins and offences of my youth, but according to Thy mercy think Thou upon me, O Lord, for Thy goodness.'

"*February* 1.—O Lord, graciously beam on this month

of trial and difficulty, (yet of love to Thee, and by Thee,) for Jesus Christ's sake. Thou hast graciously brought me to Westbury in safety, for which the memorial of Thine abundant lovingkindness shall be shewed, and I will sing of Thy righteousness. Through God's mercy, so disposing the hearts of my parishioners, I have been most kindly received by them. O Lord, give me wisdom and love, both at home and abroad. Shed the sweet spirit of charity over my heart (according to to-morrow's collect), that Thy love to me may make me love Thee, and abound in labours of love towards Thy Church, spending myself in labours of love for it, as Christ also 'loved me, and gave Himself for me.' Blessed be God the Father, the Son, the Holy Ghost, to whom I devote myself and all I have, and am, and hope, for ever and ever.

"*2nd.*—First Sacrament at Westbury Church. Ninety-six communicants. Felt much love and laboriousness, blessed be God. O may they continue in and for Jesus. In the afternoon went to Bratton Church for the first time.

"*6th.*—*Instituted*, by Precentor Hamilton at Salisbury, to the Vicarage of Westbury. O what charge did he lay on me, saying that he committed to me 'the care and government of the souls of all the parishioners.' Who is sufficient for these things?

"*7th.*—Inducted to Westbury Vicarage by the Rev. Gray Lawson, and sent nominations for Mr. Crawley and Mr. Popham. Lord, guide me, help Thy servant, shelter, save, prosper, crown, him by Thy grace, in which alone he trusts.

"*9th.*—Read myself in, in Westbury Parish Church.

"*10th.*—We proceeded to Bath, and slept at my uncle's. Went on to Tockenham on the following morning, having

heard that my father was worse. Found him, however, to appearance better, sleepy, but as sensible as he had been for some time. We slept at Mr. Matthews', having left my father sleeping quietly. At twenty minutes to five in the morning, my brother came over to us suddenly, with the sad, sad, sad, news that my *father was dead.* When I saw him, a few minutes after, he was quite warm, as warm as life. Alas, alas, death is a sad reality when it actually comes, however expected, as it had been in his case for three years, and every moment for one year. His face looked like life, and so calm and healthful: but by eight or nine o'clock it had become very deathlike and ghastly. O God, pardon all Thy servant's sins towards his poor deceased father. Blessed be Thou, O Lord, for all the kindness and love that his father shewed him in numberless instances, and without intermission; they being all Thy gifts, O Lord. And do Thou be more closely my Father than ever. When my brother first told me that my father was dead, I fell on my knees and said, 'O God, Thou art my Father.' Yea, Lord, leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, the Lord taketh me up. In the evening before, I had a little conversation with him by his bed side. He asked me how I liked my new Living, and asked for our children; I mentioned our last babe, named after his mother. He then said several times, 'Bless them all, God bless them all,' which were the last words, as far as I know, that he spoke to me, or indeed to any one, till he woke the last time, and spoke to the nurse. O God, grant that this paternal blessing may come on me, and all mine, for Thy beloved Son Jesus Christ's sake.

"13*th.*—Home to Westbury; remained in-doors.

"16*th.*—Staying from Church made me feel 'How amiable

are Thy dwellings, Thou Lord of Hosts.' Ordination-day of Mr. Crawley and Mr. Popham.

"17*th*.—To Tockenham for my *Father's Funeral*. Much affected by the melancholy ceremony. O Lord, forgive my sins to him. Blessed be Thou for all Thy mercies through him. My brother and his wife returned to Westbury with me.

20*th*.—Mr. Popham and Mr. Crawley came.

"*March* 6*th*.—Was able to preach and administer the Holy Communion on Sunday, and to read prayers in the afternoon, as I had prayed I might be, though reduced to nearly the lowest state of weakness. O dearest Lord, how gracious art Thou! but I had suffered so much from severe pain ever since the 28th of February, that immediately after the afternoon service I was obliged to send for the doctor. Now, through God's blessing on the means used, I seem to be getting better.

"9*th*.—Very nearly quite well, and yet the doctor will not let me go to Church. O Lord, Thou knowest 'tis not my wish, except it is Thy will. O Lord, devise means by which Thy banished be not expelled from Thee. Let me, even in absence, taste some of the pleasures of Thy Holy Temple. How merciful God was, not to lay me aside before my Curate came, and that the duty is so easily provided for.

"*Easter Day*.—I remember entering in my Diary last Lent, that I never before had so followed my Saviour through His abstinence, sufferings, and hour of agony. Alas! how changeable and backward I am, (but He in Whom I trust changes not, therefore I am not consumed, but He is 'Jesus Christ, the same yesterday, to-day, and for ever,') for this Lent has been the opposite in this re-

spect. At the commencement of it I was called to Salisbury,—then came my father's death,—and then my own sickness;—so that I have scarce fasted at all; neither have I followed my Saviour with my heart; my faith and hope and love have been remarkably cold, and my prayers and spiritual exercises remarkably deficient. O my God, I justify not myself; rather, I judge myself, that I may not be judged of the Lord. Pardon and wash in Thy crucified Son's blood my backward soul, my carnal nature. Let it never be so with me again. Having prayed less in Lent, may I pray the more after Easter. Now, on Easter Day, the stone is being rolled from the door of the sepulchre of my heart, and I *do* rejoice, O Father, Son, and Holy Ghost, that Christ 'is risen indeed.' Especially I rejoice to think it, because it is a proof to me that all my bad, inexcusable, inconsistent, unjustifiable thoughts, my wandering, idle words, my defective and depraved works, shall all be forgiven, through that *accepted* propitiation of my risen Saviour, and that I am truly 'accepted in the Beloved.' For who, (this is the thought that has fixed itself with deep joy in my heart,) is he that condemneth? Who, or what? It is Christ that died, yea rather, that is risen again, and Who sitteth at the right hand of God, Who also maketh intercession for us. O Heavenly Father, grant for the sake of that name of Jesus, and cause by the operation of Thy quickening Spirit, that the unction which I have received of Him, may abide in me, and teach me all things, and cause me to abide in Jesus, and bring forth much fruit, to the praise and glory of Thy all-glorious name; through Jesus Christ our Lord, to whom, crucified, risen, and ever living, with the Father and the Holy Ghost, all honour and glory be for ever and ever! Amen.

"30*th*.—Great trouble in the sickness of my little boy Majendie."

During this month my husband suffered much from severe spasmodic pains, and for a time was laid aside. There is no doubt but that this attack partook of the character of his last illness, and that it quite accounts for the difficulty he experienced in fasting.

"*April 6th.*—Up to the present time my heart has been disturbed, but now I have some gracious dispositions to give myself to Christ. Feel more anxious for grace to escape sin, than about pardon of it, which I venture most humbly to think is a good sign; though without the free pardon of my great and many sins for Jesus' sake, I know I never could be saved. How little way have I made against the sins I wept for in Lent, 1844. Dear Lord, smother, kill, dissipate, my besetting sins, and give me the opposite virtues, that I may be Thine, and Thou mine altogether.

"21*st.*—The last few days troubled with spasms. Once or twice I was impatient when in dreadful pain, but on the whole, trust I was resigned, and never wished it removed, except it was God's will; and now, therefore, that it is being removed, I trust I may rejoice in His blessed will.

"*May* 1.—A beautiful month, begun by a beautiful day, even Ascension day, the day on which my Lord Jesus, after all His trouble and passion, ascended up to Heaven and rest, and was crowned at God's right hand. Received Communion of His living Body, and His cleansing, sanctifying, Blood. Glory, glory, glory!

"*5th.*—To London, for Communion Plate, to present to Westbury Church. O Lord, accept the offering we make, with great gladness, presenting to Thee of Thine own, for Jesus' sake.

11*th.*—Since resolving to give the Communion Plate

to Westbury Church at once, my heart much filled with Divine grace, so as at times to overflow. We resolved to do so three months ago, but put it off, thinking we had not money, though we found money for all our necessaries and comforts. Last Monday we determined to delay no longer, and then the cloud, which for three months had seemed to rest on all my feelings, (though not on many of my doings, for God, my God, was with me,) did roll off, and the Sun of Righteousness arose to me with healing in His wings, and ever since the oil of thankful joy has at times been poured forth upon my tabernacle. O Lord, let me never lose it, for Thou art my joy. Thou, O God, leadest me by Thy grace. To Thee be the glory of all the little I do; which Thou doest, and not I.

"31*st.*—A month of great tenderness—love *from* my Haevenly Father, and *to* my Father in Heaven. But how much, how infinitely, greater the first than the last!

"*June* 1.—I always am pleased when my Heavenly Father is pleased that the month should begin with the Lord's day, and so with communion of His dear Son's Body and Blood. I have very often grieved in mind, thinking that I was not stirring myself, sufficiently, to instruct my little children in God's way. This has often fretted my conscience, and prevented its being a quiet one to retire to for thought. Exercised on this reflection again and again in prayer, and this morning in preaching on 1 John iii. 20, 21 ('Beloved if our heart condemn us, &c.,') and much desired that my heart might not condemn me, because my God is greater than my heart and knoweth all things. Yet from weakness and want of resolution, and fleshiness, I have been let hitherto. Now, however, by an opportunity in conversation with my beloved C—— this evening, I think that God has given me a way to escape out of my tempta-

tion, so as to execute my duty in feeding Christ's lambs, and to be able to say at the last day, 'Behold I and the children whom God hath given me.' Resolved, therefore, with God's grace preventing and aiding me, to have them every morning from half-past seven till breakfast time. But, O Lord, I know that my will is so frail, that I shall almost directly slip from this, unless Thou keepest me to it, and makest me earnest and persevering; which if I am, it will therefore be no credit to me, but all to the praise of the glory of God's grace, strengthening me by His beloved Son. And, Lord, I feel like a little child in reference to teaching my little children. Teach Thou me, therefore, O most dear and Heavenly Father, who art also the Father of my children by the covenant of their Baptism into Christ. Make me simple in explaining, affectionate in applying, patient in bearing their wanderings and triflings and mistakes, and successful in bringing them up in the nurture and admonition of the Lord. Give me prosperity and comfort in this work. Give me the reward of more of Thy love, and the reward of the salvation of my children's souls; and, with both these, what is my trouble but a feather? Dearest Lord, I humbly trust that I shall thus be somewhat helped to 'lay aside every weight, and the sin which doth so easily beset me, and to run with patience the race that is set before me, looking unto Jesus, the author and finisher of our faith.' For when, in Lent, 1844, I examined myself as to my chief sins, I found neglect of instruction to my children among the number. By thus ruling my household, I may have more grace given me, to rule that portion to which God's love hath appointed me in the Church of God.

"16*th*.—To Salisbury. Engaged a schoolmistress.

" 17*th*.—To Bournemouth, through Christchurch.

" *July* 1.—O Lord, Thou hast sustained me, and brought

me to the beginning of this month; which I desire to spend to Thee, with love, under Thy favour, in Thy service, to Thy glory. Inspire, prevent, supply with grace, prosper, comfort, save, Thy unworthy servant.

"*5th.*—Through the good hand of God upon us, we are brought safely home. Thank God, through Jesus Christ. Amen.

"*6th.*—The Holy Sacrament immediately after my return. How sweet a welcome from my Lord, thus to feed me; and how apt an emblem of what should be my gratitude, for all the benefits that He hath done unto me, have I in taking the cup of salvation and calling upon the name of the Lord Jesus. I have had a very happy trip, and yet am far happier altogether at home, and at work. I love home; but I would love God above all, even God, my God, the Father, the Son, and the Holy Ghost; to whom I desire to ascribe myself and all that I am, all my heart, all my life, all my hope. The Lord pour out His Spirit upon me, for that Spirit is the spirit of love. Through God's wonderful mercy, I baptized to-day in Westbury Church seventeen persons.

"*12th.*—Sir Ralph Lopes gave £50 to the School, and the Corporation a site; for which, blessed be the Lord, our Lord!

"*19th.*—Visitation. Archdeacon Lear. All dined with us at the Vicarage.

"*25th.*—Mrs. —— promised Bible and Prayer Book for the Church. Gifts from God,—to whom be all praise and thanks, through Jesus Christ.

"*31st.*—A month of much prosperity, and great love from God to me through our Lord Jesus Christ, for which

I do, and always will, praise, love, and bless, His holy name. O Lord, pardon the sins of this week for Jesus' sake, and bless me with Thy Holy Spirit and grace, more and more, till I come to Thy heavenly kingdom.

"*August* 1.—I begin this month *in nomine Jesu*, blessing Him; and ascribing my unworthy self and all I have to Thee, the Father, the Son, and the Holy Ghost. Amen.

"*5th.*—Holy Communion in Westbury. I anticipate great things from God's love this week, committing myself and all mine to God, in the name of Jesus.

"*9th.*—Our splendid new Bible and Prayer Book came, for which I bless God, and devote them to His glory, through our Lord Jesus Christ.

"*12th.*—Westbury S. P. G. Meeting. Archdeacon Lear and Mr. Cooke.

"*17th.*—The font restored, and put up. O blessed Jesus, pour water into it out of Thy side, to cleanse the baptized in it. And, O Lord, renew Thy servant more and more with the Baptism of the Holy Ghost. Through God's mercy, I baptized fifteen. I thank God for gathering so many, as a token of His approval of the renovation of the font. Once before I baptized seventeen, and once fourteen, at one time. O that I may meet them all in heaven! It hath pleased God, for the last month, to pour upon my parishioners a spirit of willingness to offer presents for the service of God in Westbury Church. God be praised, through Jesus Christ our Lord, for these outward tokens of inward love! May He accept them to His own glory, and bless them to our comfort and edification. And, O God, do Thou remember those who make them, pouring Thy precious grace over their souls, and giving them heavenly things for this outpouring of their earthly ones.

Be pleased to extend this spirit, and grant that a House, as suitable as anything earthly can be, may be so prepared; and that our hearts may be a holy temple for Thy habitation; for Jesus' sake. Amen.

"31*st.*—End of the month, and our marriage day. A month of great mercies, especially in people's gifts for Church; and ending with a day on which almost all my mercies, under God and His Son Jesus, hinge and turn. Bless us, together, with spiritual blessings in Christ. O may we ever remember our union with Christ and with His Church,—the Church of Him who hath betrothed us unto Himself in truth and righteousness.

"*Sept.* 30.—I seem to have made very few entries this month, but it certainly has not arisen from want of sins to confess, or mercies to record. O how great is Thy loving-kindness, O Lord! I delight in the 145th Psalm at the end of every month. I cannot help seeing gracious signs, thick and many, in the state of this parish. The increase in the congregations, and the hope of a Boys'-school, are among the gracious signs of this month. O Lord, for Jesus' sake accept a sweet fragrance of offering to Thyself of all the good, from Thy love to Thy glory. All is of Thee and by Thee, and shall be to Thee for ever and ever. Most dear and hallowed Lord, Thou shewest this token upon me for good, 'that they who hate me may see it, and be ashamed, because Thou, Lord, hast holpen me, and comforted me.' So the 'memorial of Thine abundant kindness shall be shewed, and men shall sing of Thy righteousness.'

"*October* 1.—I commit myself, and the Church, and all mine, to God, according to the sweet words of the first Day's Psalm, 'Thou, Lord, wilt give Thy blessing to the righteous,' (I am a poor sinner, O Lord!) 'and with Thy favourable kindness wilt Thou defend him, as with a

shield.' How could I venture to begin this month, but for Thee?

"*5th.*—Blessed Monthly Communion. The heavenly tree beareth fruit every month, and the leaves of the trees are for the healing of the nations. O Lord, heal my soul, I have sinned against Thee."

All this time he was anxiously occupied in collecting contributions for the work of Church Restoration.

"*13th.*—Sent off one hundred and five letters, asking for help for Restoration of Church, and on the 14th, forty-four. O Lord, stir up hearts to assist me for Jesus' sake, for Thy glory, for our comfort, and for the good of Thy Church. 'The Lord of Hosts is with us, the God of Jacob is our refuge.' From the 11th to the 13th, my brother stayed with us. Purpose to go on the 16th to Chittoe, for Consecration of the Church.

"*18th.*—O Lord, earnestly on my knees, in Jesus' name (quoting St. Matthew, xxi. 22), I, a poor sinner in fear, beseech Thee in faith to grant my requests, that Thou wouldest give, according to Thy will, sufficient contributions for the repair of the Church, believing that it will be so. Amen.

"*19th.*—I am ashamed to find that, notwithstanding the Lord's love, I have been low and desponding, because the persons to whom I wrote about two hundred letters, the last week, requesting help towards the restoration of the Parish Church, have sent scarcely any replies. But I have faith that they will. 'When I made haste, I said, I am cast out of the sight of Thine eyes, nevertheless Thou heardest the voice of my prayer, when I cried unto Thee.' Thou art faithful, and all is well.

"23*rd.*—My weak, wicked, and faithless, heart has been sore tried this week, because the Lord has graciously, in His love and wisdom, seen good to delay the granting my request, as registered on the 18th. O God, I know that Thou doest all according to Thy will in heaven, and so I wish it in my poor concerns, (which are Thine,) on earth; and if Thou, O God, dost for a time withhold the heavens from giving rain, Thou wilt give showers in Thine own good time; O Lord, I believe this, and 'in Thee, O Lord, have I put my trust. Thou shalt answer for me, O Lord, my God.'

"31*st.*—Thanks to God for the sweet mercies and deliverances of this month, especially that I have began to pray more. Glory be to Thee, O God!

"*November* 1, *Saturday, All Saints' Day.*—Make me to be numbered with Thy Saints in glory everlasting! Elected a capital Burgess of this Corporation. O Lord, help me to fulfil my duties, through Jesus Christ our Lord.

"2*nd, Sacrament Sunday.*—One of the monthly fruits with which my God heals me.

"16*th.*—Nothing particular the last two weeks, except the benefits which the Lord poureth upon me; (for which, praised be the Lord daily!) and that, during this week Mrs. W—— and others have given £59 towards the Church. A state without remark is one of peace and quiet. Blessed be God.

"25*th.*—I have nothing to record, but take up my pen to raise a memorial Cross to Christ, glorying and rejoicing in the Father, in the Son, and in the Holy Ghost.

"27*th.*—Another birthday; 31 years of age. O Lord, remember not the iniquities of my youth, but according to

Thy mercy think Thou upon me. Much pleased that the second lesson is St. John xix., the account of my Saviour's Crucifixion. Isaiah viii. is also very appropriately striking, and the Psalm promises that God will keep His people in their going out and coming in. Even so, Lord Jesus.

"*December* 4.—I offer myself unto God this month, through our Lord Jesus Christ, begging Him to bless me, that I may bless Him in all things.

"*7th.*—Received the Blessed Communion—a Feast of Light. May I walk as a child of light. Yet, alas, how weak was I all the day. O Lord, answer for me; for myself I cannot.

"*15th.*—Have found much benefit the last month in a habit which I hope to continue all my life, of more prayer than before. Often had I been ashamed of the shortness and scantiness of my prayers. When suddenly, and by the help, as I humbly trust, of God's most holy Spirit, I resolved that it should be so no longer, but that I would pray half an hour three times a day; three quarters three times on Fridays and Saints' days; and one hour, three times on the Lord's day. O Lord, keep me in this godly resolution, and prosper me in it, for Satan will tempt me to give it up, and seek to rob me of its gracious privilege. I have found much peace and profit from the prolongation of my devotions in many evident ways; though, alas, I often turn back to sin and coldness after prayer, so that I still find 'God be merciful to me a sinner' the most suitable prayer for me at all times. At times I wonder if I can be forgiven with the continuance of such unreasonable affections and appetites. But then I love God, and He chose me, and I consent unto Him as my God for ever, and I delight in the law of God after the inward man, though I find a law warring against the law of my mind, and bringing me

into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. Amen.

"*25th.*—The birthday of my most dear Lord. O may He be born, more and more, in my heart; that He being mine, and I being His, I may come by His grace unto the 'measure of the stature of the fulness of Christ.' Stained glass, the Crucifixion, came from Mr. Wailes, and was put up yesterday, through God's mercy. Also Meredith's handsome present of the Illuminated Prayer Book: for both which, all praise to God through Jesus Christ.

"*28th.*—Unable to go to Church. O God, graciously accept my unworthy spiritual sacrifices of prayer and praise, which I humbly offer unto Thee, through the intercession of Thy glorious Son Jesus Christ. How can I be thankful enough that, when it pleases God that I am a little ill, I have Curates able and ready to take my place; which is from Thy love, O Father, and Thine undeserved goodness. And He dealeth so mercifully with His most unworthy child, that He ever 'stayeth His rough wind in the day of the east wind.' 'Praise the Lord, O my soul, and forget not all His benefits, who forgiveth all thy sin,' (the greatest disease, because an indisposition against Him, and the root of all diseases,) 'and healeth all thine infirmities.'

"*31st.*—By God's graciousness was brought to the end of another year. O, remember how great and gracious Thy loving kindnesses have been to me in it. Remember not the sins and offences of Thy servant, but according to Thy mercy, think Thou upon me, O Lord, for Thy goodness. Praised be the Lord daily, even the God who hath helped me, and poured His benefits upon me. O Lord, I have done no good thing this year, except what Thou hast put into my heart. All love, all glory, be to Thee. For all

benefits temporal to my body, and to mine; for all spiritual blessings to the souls of me and mine; and for all ministerial prosperity, and grace, and effectual love, and satisfaction; for all I remember, and all I forget; all Thy love to me, and mine to Thee; all possible Glory, all Glory, all that is the highest, and higher than I can conceive, be unto Thee, O Father, Son, and Holy Ghost, in the name of Jesus! For my safe institution to this Vicarage, and all the peace, gentleness, ease, laboriousness, refreshments, I have had here; for my dearest C—— not having suffered more; for the health of my children; Glory be to Thee, Holy Lord. O may my heart ever praise Thee, for leading me to pray more and praise more. O Lord, forgive for Jesus' sake. O Lord, renew by Jesus' Spirit. O Lord, bless, save, comfort, teach, help, prosper, be with me for ever. Amen."

At the death of his father, which occurred in February, the landed property inherited by my husband and his brother was tithe free. The brothers, however, unwilling to retain for their own anything of that which had been dedicated to the service of God, mutually agreed to restore the tithes of their respective estates to the service of the Church, and by this means to augment the income of Vicarage, at S——, in Yorkshire, the place where the property was situated. My husband, without delay, communicated with the Bishop of Ripon. A deed for the surrender of the tithes was duly prepared; but the Bishop, hoping to obtain a grant for a parsonage, and not calculating on the uncertainty of life, requested that the execution of the deed might be delayed; and consequently it was never completed. I trust, nevertheless, that the day will still come, when, in accordance with his pious purpose, some portion, at least, of this surrender will be made.

Three months after my husband's arrival in Westbury, a Committee of the Clergy and Churchwardens was called, to

consider if a boys' school-room could be built, and funds obtained for the support of a master. The call was well responded to, the Corporation gave the site, and a handsome and substantial building of stone, from drawings furnished by T. H. Wyatt, Esq., the Diocesan Architect, was shortly erected. Before its completion, a master was engaged, and a small school held in a hired room. This was the first school for boys in connection with the Church of England. It soon amounted to seventy children. A trained mistress was also engaged for the girls' school, and, after a time, an infant school was added.

The Church was now the absorbing subject of my husband's thoughts. Having provided for the education of the lambs of his flock, he felt that more room in the Church was required for his increasing congregation. Within the edifice itself, which is a beautiful building, it was evident that more space could readily be obtained. Two aisles, or transepts, one on either side of the Chancel, were at that time unused. The one on the north side had been enclosed and turned into a vestry, and the south aisle had been left wholly unoccupied. Upon examining the Church, the roof in the nave was found to be in a decayed and unsafe condition. It was finally arranged that a new roof should be put on the nave, that the closed arches on each side of the Church should be re-opened, that the north aisle should be filled with open seats of oak, the same material being used for the roof, and that provision should be made in the south aisle for the children of the schools. The interior was to be put into good repair, and the white-wash on the walls and pillars, which are throughout of excellent stone, to be removed. The eventual cost of this plan was more than £1500 ; but, aided by a willing people, and the indefatigable exertions of his friend and Church-warden, Mr. Ludlow, he found difficulties vanish ; and the work rapidly progressed to the satisfaction of all who were interested in it.

CHAPTER VI.

Extracts from "Diary."

1846 and 1847.

THE year 1846 was one of active labour, and much success.

The Boys' School was completed and opened; the work of Church restoration progressed with satisfaction; on the other hand, my husband's health was evidently enfeebled by constant and active exertion, and necessity obliged him, from time to time, to give rest to mind and body. As was expressed in a sermon to be quoted hereafter, the frame was too weak for the spirit within; the lamp too earthy for the intense flame kindled from the Altar of God. During the course of this summer he made a short tour on the Continent. And after this brief rest he returned with vigour to his duties, and laboured afresh with love and energy amongst his people.

1846.

"*Jan.* 1.—O Lord, I will begin the year with rehearsing Thine own gracious promise, in the words which I am preparing to preach from next Sunday, 'When Thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.' Is. xliii. 2. In the name of Jesus Christ.

"*2nd.*—Oh, how soon did I fall into sin after the be- ; of the year,—even yesterday and to-day. Alas!

alas! Most good Lord, pardon Thy most unworthy child, for the sake of his Advocate and Propitiation, Thy Son Jesus.

"*4th.*—Sacrament, to feed my soul with grace from Christ for the day, the month, the year.

"*7th.*—God, of His great love, hath granted a request I made, for His dear Son's sake, by obtaining for us £150 from the Church Building Society towards the repairs of our church. All love, all glory be to Thee, O God, through Thy dear Son Jesus. How art Thou better than all my hopes, and shamest all my fears. Who would not trust Thee and love Thee, O Lord most High?

"*11th.*—The Bishop preached in the evening for the repairs of Westbury Church.

"*February* 1.—The sweet, holy, blessed Sacrament, leaf of the tree of life.

"*2nd.*—Set off for Oxford with my darling C—. Went to Marlborough, and put up at the Ailesbury Arms. The landlady, a religious person, has family prayers; so that, through Thy love, O God, Thy poor child sleeps this night in the house of one of Thy servants.

"*11th.*—Mr. Phipps being very ill, I returned."

The incident which follows, although of so personal and private a character, is inserted as a mark of that tenderness of conscience which prevented my husband from checking any call to duty, however difficult and painful it might be to obey it.

"*March* 8.—I have been ever and anon grieved at having borrowed £1 from my uncle when at school, with the promise to repay him, and never having done it. This,

in latter times, arose partly from want of moral courage, and partly from fear of offending him. Several times, when I went to Bath, I resolved to ask him to let me put it to the Church repairs, but never found an opportunity. Therefore at length I have resolved to write to him, being stimulated to do so to-day, by the second Lesson being St. Luke xix, containing the history of Zaccheus—the same which before stimulated me to make a surrender of what we do by God's grace give Him. So I wrote to my uncle, begging his permission for conscience' sake to repay him, or that he would forgive me the debt, or let me put it to our Church repairs. O Lord, prosper this attempt of Thy unworthy servant, who reposes not in his own innocency, but in Thy mercy, and in the merits and sinless sufferings of Thy gracious, glorious, Son Jesus. To Thee be all glory, and all praise. Forgive me, Lord, for having so long delayed to satisfy this debt. Forgive me all my tens of thousands of debts to Thee, and make me mild and self-denying to others. Glory to Thee, O Father, O Son, O Holy Ghost, in Jesus' name. Amen.

"11*th*.—God hath been pleased graciously to make me to love Him more, by granting my request, in that my uncle answered my letter most kindly, and added £4 to the £1 of 'Conscience money,' as he calls it. Glory be to God for this, and in and by this and all things, through Jesus Christ.

"22*nd*.—Mr. Popham and Mr. Crawley at Salisbury for ordination to priesthood. Preached at Westbury and Heywood, on 1 Thess. v. 25,—'Brethren, pray for us;' intending (D.V.) to print the sermon, and disperse it as a tract. O Lord, pour on me, and on my people, the Spirit of grace and supplication, that, praying one for another, we may receive great gifts of grace from Thee. How hath

the Lord guided me through all my ministerial difficulties, from my institution to this present moment, so that here I am, alive and as strong this day as on that of my induction, yea, perhaps stronger, through the grace and mercy of God.

"*24th.*—I have been afflicted, for the last fortnight, with severe rheumatic pain in the right shoulder. O may the weakness of my body give strength to my faith, and seriousness to my repentance.

"*April* 9.—This Lent very little interruption; which makes my slight fastings and omissions worse. Yet I have kept them on the whole, and God hath graciously helped me by little troubles, intertwined with great benefits. In Passion Week I was much troubled in detecting dishonesty, and thought—if I know not how to rule my own household, how shall I take charge of the Church of God? We have tried to do our best, keeping all the servants, lest the innocent should suffer with the guilty. O Lord, bring us through this difficulty, and defend us, and deliver us for Jesus' sake.

"*12th, Easter Sunday.*—O joyful festival day! My Saviour's new birth-day. O what refreshments hath He shewn me this day in Himself, after all the troubles and adversities of Lent and Passion week. The Eucharist was full of glory. As I took the bread I looked on it, (by inspiration, I humbly trust,) as a token between me and Christ, that my body should rise again in the better resurrection; and the wine, that His Blood did, and should, cleanse me from all sin. O most adorable Master, Blessed be Thou, Thou Crown of my heart, Thou everlasting King of me most unworthy. I love Thee; and will ever, in Thy love, love and praise Thee. Let not sin again cloud Thee from me, now Thou art mine so evidently; for alas! I know, from the presence of temptation, and my own

weakness, there is danger. But Thou hast said 'I will never leave thee, nor forsake thee;' therefore I will rely on Thee, who art my only Saviour, and my sure salvation.

"*May* 19.—A great mercy, which I cannot record, except in the secret tables of my heart; for which, as God graciously gave it in answer to my prayers, yet beyond my own expectations, blessed be His holy and most glorious name. Ever will I bless Him with all within me; ever praising Him for all His mercies, and this among them, through Jesus Christ; but especially, thanks be to God for having given us the unspeakable gift of His only Son, and for having blessed us with all spiritual blessings in Him."

On June 21st in this year my husband, accompanied by myself, left home for London for the purpose of refreshing himself by a short tour on the Continent. On the 24th of the ensuing month I find recorded in his Diary, "Home: thanks be to God through Jesus Christ." And then follows, without date, the entry which I now extract.

"I did not record anything concerning the Lord's mercies to me, which may I never forget. In the journey which we took to Belgium in the latter part of June and beginning of July, we went to Ramsgate, and thence to Ostend, to Bruges, Ghent, Brussels, Aix, Cologne, Coblentz, Burzen; and back the same way to Dover. We had no accident, from which we found the slightest inconvenience, during the whole journey of 1000 miles. Praised be God, through Jesus Christ our Lord, for He was with us in our going out and in our coming in. We found our children quite well, and all things quiet in the parish. Perhaps, one of the most prominent of the mercies was, that I was glad to be home, and delighted with England again. I find that the Lord generally deals with me so, that I do not enjoy absence as

much as I do home. And this I take as a favour, because it binds me to home, and makes my rest and work there sweet to me in Christ's service. All things concerning the Continent, its climate, its religion, &c., are to me so inferior to those of dear England.

"*August* 24.—I have been engaged in hard work the last two weeks, gathering candidates for Confirmation. I feared very much the work, and its failure, before I began. And so the Lord, in His usual way, has been pleased to grant me in it more than my heart could have wished, and hath proved Himself better than all my fears. For already I have one hundred and forty candidates, and have not yet canvassed half the parish. O Lord, give me the grace of 'discerning spirits,' in selecting the candidates; and enable me 'rightly to divide the word of truth' in their instruction, and do Thou give them Thy Holy Ghost, in the laying on of the hands of the Bishop; and to me also, Thy most unworthy servant, through Jesus Christ our Lord. Amen.

"*29th.*—On Saturday, the 22nd, I wrote a small tract, called 'Ten Plain Reasons why I ought to be Confirmed.'* I thank God, through Jesus Christ, for putting it into my mind to do it, and for accompanying me with His gracious Spirit in the two hours which I took to write it. For it found great, though undeserved favour among the brethren, so much, that by the next Thursday, a second thousand had to be printed; Lord, keep me humble; make me grateful, that Thou shouldest prosper my handy work.

"*September* 26.—The Lord hath apparently still crowned me with His blessing, in reference to the Confirmation. I have (with Bratton) 200 from Westbury, and the work

* This small tract has passed through many editions, and can be had through the booksellers, from the publisher, Mr. H. H. Jones, Westbury, Wilts.

appears to have had deep effect on their hearts; I look forward, with much hope, that the number of Communicants will have been largely increased by it. O Lord, now art Thou better than all my fears and all my hopes. To Thee be glory for ever, through Jesus Christ, Amen.

"29*th.*—I give the Lord great thanks for His great love throughout this Confirmation. I gave 210 tickets; but not more than 187 persons were actually confirmed.

"*October* 4.—Since the Confirmation a great weight has been off my mind, and I have felt greater lightness than I could have imagined. To-day has been the monthly feasting of the Lord's Supper. I had, in Westbury, ten new members from the confirmed. I expected more, but must not be discouraged, knowing that 'The Lord loveth Sion,' and is blessing her. Indeed, how could I expect more the first time?

"31*st.*—I have entered much less of late in this book, whether this is well or ill, I can scarcely say, but often times I think my entries are far above my practice; that is, the appearance of them. I have found much profit from the Lord's having enabled me, in the last year, to pray more than ever I did in my life before. In my prayers my heart has been much drawn out, though often wandering, and always imperfect; but I have had much new revelation and love to Jesus. Glory be to God for the mercies of this month. O Lord, pardon the sins of this month, through Jesus Christ our Lord.

"*November*, 1. All Saints' Day, the Lord's Day, and the day of Communion, all together. O Christ, may I be knit in Him with all His saints, and have fellowship in Him for ever.

"22*nd.*—I am sorry that I do not keep to the habit of

saying 'Holy, Holy, Holy!' whenever the clock strikes. But I live in hopes that Christ will soon grant my request, by constantly reminding me; by which means I shall constantly praise Him, and be preparing for praising Him hereafter every hour day and night; which latter must be omitted now.

"25*th*.—How good is the Lord to me! How full of loving kindness and tender mercies! By my joys, He makes my heart love Him. By my apprehensions, He makes my heart tender. I have been much affected of late with His goodness in the every-day little things of common life; and yet, how much less than I should have been. How kind of Him, that from my birth I have never wanted any thing; but that He hath supplied all my need, according to His mercy in Christ Jesus, and forgiven all my sin, and healed all my infirmities. Blessed be the Lord God; the Father, Who loved me and gave His Son for me; the Son, Who gave that dearest thing *self* for me; and the Holy Spirit, Who sanctifieth me and all the elect people of God. Yet, alas, the holes in my earthly vessel,—the fragility of my resolves! Quicken me, O Lord, in life and ministry, to the glory of Thy name, the salvation of my soul, and the edification of my brethren. He hides me under His wings from the strife of tongues. 'When I make haste, I say I am cast out of the sight of Thine eyes;' nevertheless, 'He hears my voice when I cry unto Him.' He grants all my requests in Jesus; and to Him be glory, by Jesus, for ever.

"26*th*.—Eve of my birthday: in a year in which Thou hast given me ten thousand mercies, for which be Thou blest, through Jesus; and in which I have done ten thousand sins, for which do Thou forgive me, through Jesus.

"27*th*.—My 32nd birthday. 'O what great mercies, and how few troubles, hast Thou shewed Thy wayward child

in thirty-two years. Blessed be Thy love, O Lord, my God. And blessed be Thou, to Whom I commit myself in Jesus, beseeching Thee, according to this morning's sweet Psalm, to be with me 'in my going out and my coming in from this time forth for evermore.'

"*December* 13.—The Lord has crowned a year of mercies by giving me to-day the baptism of my fifth child. I do confidently believe that God did answer our prayers, and accept the lad for his own; oh, may he be His for ever, in daily renewal and grace and holiness here, and in everlasting life hereafter.

"22*nd*.—Have been troubled with a cold for some weeks. Sometimes impatient; but in all 'Thy will be done.' How many mercies in it—one, that I have not suffered pain. O Lord, Thou dost all things lovingly. I praise Thee, Lord, through Thy Son Jesus.

"30*th*.—How mercifully hath the Lord dealt with me this year, giving me such countless blessings, ministerial peace, and success through Confirmation. A cold has long oppressed me, but is now going or gone. The potato failure this second year, coming on the severe and early cold of the winter, has caused much distress amongst my people. The mortality has been very great, and many sudden deaths in the parish. O Lord, keep me in peace with all men; may I not cause men to stumble; may all work for good. Enable me, in peace, to praise Thy name, and to love and bless Thee more, all my days, even for ever, through Jesus Christ. Amen."

The first entry in the year 1847 is remarkable for its undefined character. "Coming events cast their shadows before."

A striking change had taken place in my husband's

feelings respecting death. All apprehensions of an early death had passed away, and he was looking forward to a *long* life of usefulness in his Master's service,

The growing love which is so evident in the Diaries for 1846 and 1847 proves, at least, that the hope of a prolonged life had increased, rather than diminished, his love and zeal.

1847.

"*January* 1.—In the name of Jesus. Stafford Brown. I enter this year with painful thoughts, which Thou Lord knowest, but which I cannot well express. But Thou, Lord, hast hitherto been with me, and wilt be with me, when I pass through the waters; and I shall pass through the fire and not be burned—in Jesus. Amen. My greatest anxiety still is, that I may pass the next year more holily than any I have passed before. Though I *do* love God, whom I serve in the Gospel of His Son, and though I am struggling against my sinfulness, how little way have I made against my oft complained of corruptions. And this I wish, through Jesus Christ our Lord strengthening me. Especially, I desire two gifts of Him, which may I strive after this next year, with other best gifts opposed to my natural and practical defects. They are—first, kindness of manner to servants and poor, all the constituent parts of charity in manner and temper; and secondly, watchfulness against wandering in prayer, especially in public devotion. These I beseech Thee to grant me, O my High Father, for Thy mercies in Jesus Christ; to whom, with Thyself, and the Blessed Spirit, be all honour and glory for ever and ever. Amen.

"*2nd.*—Began the year with an earnest wish, which my glorious Father will accept, and bless for Jesus' sake, that I might struggle against easily besetting sins. And yet, alas, to shew me Satan's power, and my own weakness, I fell

yesterday into those very sins which I then resolved against. Thus knowing the more my weakness, I am resolved to try the more earnestly, and to seek the more to God for strength, and to try more faithfully and ardently to give myself to God. I began this year, yesterday, with pain and spasms; but, thank God, I am not cast down. It is the Lord; let Him do what seemeth Him good. I was much pleased with the first day's Psalm, 'Whatsoever he doeth it shall prosper;' for this is a sure sign of good, that at the commencement of the year I was able to thank God, through His blessed and beloved help; and able to feel that I did not wish the pain away, except He was willing. So He was pleased to lighten it. And thus will He work in me both to will, and to do, His good pleasure; till my faith, being much more precious, (unworthy as I am,) than gold which perisheth, shall be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

"*5th.*—O how weak am I still, and my heart dismayed; which shews me my unworthiness, when, perhaps, I should have been too much lifted up, if always as above. O lead me to the Rock that is higher than I."

The entry which follows will testify to my husband's value of prayer. This, indeed, was marked no less in his life than in his Diary; and his happiest moments were those employed in this holy exercise. To him, prayer was a kindling of the soul,—a real communion with his God.

"*10th.*—Still weak, though stronger. Thy grace is sufficient for me, which I most gladly acknowledge. How wonderful Thy goodness, in encouraging me to pray more than before! It was at first, at times (shame to me!) a weary exercise. (Pardon in Jesu's Blood.) But now I find it more and more sweet and refreshing, so that a day of extra prayer is one of extra joy.

"14*th*.—To Bath for a little rest. Oh, may my soul ever rest on Jesus.

"*February* 1.—At Bristol with much comfort and joy; especially from Cathedral services, which I was enabled never to miss.

"7*th*.—On Wednesday, Jan. 14th, we went to Bath, and on the next day to Bristol; where we stayed till Feb. 4th. I enjoyed the rest very much, in being enabled to go twice a day to the Cathedral, which was, indeed, as a Heaven upon earth to my soul. Through my weakness, however, I was much fretted with the behaviour of the singers, which may the Lord pardon, and turn them to the glory of His name, and the edification of His Church, through Jesus Christ our Lord. On Friday and Saturday I was much tempted to murmuring, on account of the interruptions, &c., which I had, and the multitude of engagements. O Lord, be not provoked. Pardon Thine unprofitable servant, for the merits of Jesus. Make me to remember that Jesus had more. May I bear all things, endure all things; and may Christ conquer in me in all things!

"20*th*.—The Lord has graciously blest me during all this time.

"22*nd*.—Since my return home, my throat has been quite well, enabling me to work with more ease. Oh, may it have been with more acceptance with Him, more edification to my people, and more to my own salvation; so that I may not be ashamed, when I come to stand before Him, in His holy, awful presence. Amen, for Jesus' sake.

"On *February* 22 went, with dearest C——, to Cambridge, *viâ* Nonsuch and London, to vote for Earl Powis as Chancellor. Prince Albert, however, beat him by 116 majority: the minority being upwards of 800. May God give us all peace, always, by all means, and enable the newly-

elected Chancellor to fulfil his duties to the glory of the Lord's name, the good of the Church and University, and to his own credit.

"*26th.*—Back to Westbury in safety. Thanks be to God.

"*April 2, Good Friday.*—The day of the temporary death of my most adorable and glorious Lord and Saviour, Jesus Christ. I am writing at three o'clock, the hour at which He said, Τετέλεσται, and, bowing His head in worship and resignation, gave up the ghost. I cannot reflect with much comfort on my improvement of the Lent which is passing. At its commencement we had the journey to Cambridge; then parochial troubles, which gave a general sadness and struggling character to the whole period. I find that the wisdom of God, honouring His Church's institutions, sends me my greatest trials, (which are very little in comparison of others', or my own deserts,) at Lent, and on Fridays, and in fast times; so helping me to humble myself. I know that, though heaviness may endure for a night, joy will come in the morning of Easter-day. Praise the Lord, O my soul, for all the benedictions of this Lent, and all His deliverances; but above all, for the precious gift of His only Son to die for my sins. O may my soul be more and more glued unto Christ. May it more follow Him. May I, more and more, glory in nothing but the Cross of my Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

This last entry was made without thought of an early death. In this spirit he had lived; and in this spirit he was made "more than conqueror" in his last hour. The Cross, to which he had clung in life, became the "staff" which guided him safely through the "valley of the shadow of death." Christ was to him "all in all." Christ was at that time his hope, as now He is his glory.

CHAPTER VII.

Last Hours, with Account of Labours.

On Easter Day, 1847, his valued friend and one of his principal parishioners, T. H. Hele Phipps, Esq. of Leighton, after a lingering illness, was suddenly removed during the hour of morning service. On the following Sunday, my husband preached a sermon referring to his death, which was published at the request of his flock.

A few extracts from this sermon will shew how thoroughly his mind was now trained to feel the influence of the varied seasons in the Church, and how naturally in his teaching he availed himself of their use.

"Our friend fell asleep in Jesus, on Easter Day. At first this thought painfully clashed with the rising of the spirits, which naturally came to those who had been endeavouring, though with much weakness and imperfection, to make a religious improvement of the time of Lent, and had humbled themselves on Good Friday at the spiritual feet of the crucified Jesus, and, when Easter Even was past, had found joy come into their hearts on the morning of Easter Day, and had said one to another, 'The Lord is risen indeed,' and had anticipated with anxious delight the feast of the Lord's Supper. But further thought checked the mortification. His death did, indeed, give a cast of melancholy to our Easter Festival; and yet what day more suited to the departure of the Christian, than 'The Lord's Day,' and that particular Lord's Day, as on which our Saviour Christ rose from the dead? You will find that the greater

part of the Burial Service of the Church is formed from considerations of the doctrine of the Resurrection; and the hope to the Christian of rising again is founded on the fact of the *Resurrection of Christ.*"

The interval between this time and the tenth of May was employed by my husband in his usual parochial duties; varied, however, by watching the completion of the works in the Parish Church, and making arrangements for the re-opening of the building, which was now fixed for May 20th.

He had throughout felt the most intense interest in this restoration; and, on most days, early in the morning he might have been found at the Church, inspecting the progress of the workmen.

But, after all, it did not please God to permit him to see in the body the re-opening of this much-loved House of God. This fruition of his hopes was denied him. God had provided 'some better thing' for him; and ten days before that which he had so long, and so eagerly, anticipated, his gentle but earnest spirit had left its earthly tabernacle.

On Thursday, the 6th of May, we dined with Mr. and Mrs. Ludlow at Heywood House. He was then suffering from spasms, but retained his usual cheerfulness, and talked with much interest on the arrangements for the 20th. The pain, however, continued, and on the Saturday he was unable to get up as usual; but, finding that a marriage license was required, he came down stairs for the purpose of discharging his duty as a Surrogate, and even then *hoped* to undertake the service at Heywood on the following day, and wrote,—I believe for the last time,—to the Curate at Heywood to that effect.

In the course of this evening he became alarmingly ill. Before the morning three medical attendants had been called in, and his brother summoned to his bedside.

On the Sunday morning, prayers were offered on his

behalf in every Church in the parish. By nine o'clock on the morning of Monday he had breathed his last.

When told of his approaching end, he earnestly exclaimed, "I have endeavoured to bring into captivityevery thought to the obedience of Christ;" adding, "I am Christ's, and Christ is God's."

Within a few days of my husband's decease, his brother published a letter to his bereaved flock, entitling it, "The Churchman in Death." From that letter I will extract an account of the concluding hours of his life, as well as remarks on his doctrinal views. I have communicated with its writer, and therefore know that I act in accordance with his wishes, in giving, as I do, to some portion of its contents this renewed circulation:—"My dear brother was blest to the very last, not only with the most perfect calmness and composure of soul, but also with the possession of his mental faculties, which were as ready, as acute, and vigorous, as I had ever known them." * * * * * "Amongst the many directions which he gave to his beloved wife for the nurture and admonition of their children, he very earnestly and emphatically exhorted and begged, that they should be brought up '*steadfast in the faith.*' And then he went on to explain that by 'the faith,' he meant 'the vows of their Baptism;' those vows which he himself, like a good soldier of Christ, humbly gloried in repeating so often, and which he caused to be transcribed, and hung up on the walls of all his chambers. I may add that he repeated, with frequency and great stress, that word of Scripture in which he, and all zealous sons of the Church, ever delighted, '*One* Lord, *one* faith, *one* baptism, *one* God and Father of all.'" * * * * *

"After he had received the blessed Sacrament, and as though to 'fulfil all righteousness,' my beloved brother called for the Church's last prayer; and, being the only minister present, I read it, as I had before performed the Holy Communion. Alas! little did I ever think that these lips and

hands would one day be forced to minister to these their own most awful necessities!

"The Bible and the Prayer Book were the Dispensary in which my brother sought from Christ, the great Physician, cordials and anodynes, wine and oil, against all faintings and pains of spirit. They were, united, the armoury from which his familiar hand took down weapons, (proved trusty in many a conflict before,) wherewith to quench all the fiery darts of the wicked one, and perhaps the still more formidable assaults of the tender affections of human nature. At such a crisis, he trusted not to medicines of his own preparing, or to weapons of his own manufacture: I mean, that he did not use, (though he was the last to condemn those who did,) extemporary prayer, but rather chose such as Christ in His Word, and in His Church, had taught him.

"From various parts of the Bible and the Prayer Book did he continually dart forth pious ejaculations to the God and Saviour of his soul. And *very* frequent use, especially towards the awful last, was made of that prayer of unfathomable depth which the Saviour Himself has taught us, and which the Church would have us so often repeat. I cannot tell the number of times that he repeated it, and he certainly departed from us, as it were only reverently venturing to approach his Lord with that Lord's own divine words upon his lips. Especially did he lay most fervent and reiterated emphasis upon the words 'for ever and ever;' as though, (to quote the striking suggestion of a by-stander,) 'he felt that eternity had just begun.' Thus the Lord's Prayer, which before had been a portion of his daily bread,—the wholesome, nutritious, simple, unstimulating, staff of life,—now, in the hour of death, when he was *evidently* so hungering and thirsting after righteousness, filled and satisfied his soul 'with good things, making it young, and lusty as an eagle's,' for it's upward flight.

"During his last hours he was mercifully gifted with most

perfect resignation, most placid composure, and, to use his own expression, which includes all, most 'blessed peace.' Into that nature, to the exquisite tenderness of which you, brethren, amongst whom he ministered, can bear witness, there was thrown an element of supernatural strength. To us, who knew the sensitiveness of the man, there was evidently help vouchsafed of no ordinary kind and measure: and we doubt not, if the veil which hides from us—from the living, though, perhaps, not from the dying—the invisible world, had been drawn aside, we might have beheld our beloved one encircled with the everlasting arms,—the tender, but powerful, arms of his Lord Jesus.

"His calmness and fortitude were wonderful. He who would have wept out his heart for others, in such sorrow, wept not for himself. The sight of wife and children and brother, and the thought of that beloved flock, from all of which he was about to depart for 'a little while,' drew no tear from his eye, no sigh from his bosom, no expression of lingering regret from his lips. Nature was swallowed up in grace: Christ was all and in all: he was Christ's as Christ is God's."

The Rev. A. Fane permits me to give the following extracts from the sermon which he preached in the Parish Church, on the Sunday after the funeral, and which was published at the request of those who heard it. They detail the constancy of my husband's faith in the closing scene of life:—

"But, my brethren, we must enter more minutely on this man's life and death. His *life* should be known to the Church at large, for I do not hesitate to say it was scarcely to be matched for piety and zeal: and his *death* should be known, for it was as remarkable for his glorious and singular steadfastness, his perfect victory over doubt and fear, and pain of death, and agony of separation from all he loved so dearly, so deeply, as his *life* had been remarkable for its unwordly and unearthly character.

"And as he lived so he died, and that death was no less remarkable than his life. Ten days ago, he was mingling with his flock in the ordinary works of his life—kindness and love: he had hoped to take a share in the services of even the last Sabbath: so he wrote to one of his ministering brethren, within forty hours of his death.

"And though death thus fell on him with but a few hours to familiarise him with the gaze into eternity, he met the sentence, 'Thou shalt die and not live,' with the calm, peaceable, yet triumphant, courage, which full faith in the Lord Jesus, the Resurrection and the Life, alone can give. Five Sundays are past since he spoke thus on the first of them:—'If we ourselves strive against sin, and believe in the Lord Jesus, Who is the (John xi. 25) Resurrection and the Life, then we shall never die eternally, but having had the sting of death (1 Cor. xv. 56), which is sin, removed by faith in the Blood of the ever living Lamb of God, shall at last rise from our graves with joy, and say in the hour of triumph, as we now say in faith (v. 57), thanks be to God, which giveth us the victory through our Lord Jesus Christ.' And since these touching words of warning were written, he hath accomplished this victory; he hath proved since then the truth of what he then exhorted; he hath, as it were, sealed his faithful testimony to the power of the Lord, by shewing it openly on his own death bed.

"Calmly and quietly he blessed each child, as they were called to his bedside. Calmly and quietly he bade farewell to his nearest and dearest. 'He had' (he said) 'no regret; he died at his Redeemer's age, it could not be better; wrap me in a sheet, and not in a shroud, to be like my Lord, in linen clothes. Let me lie *outside* the Church, as near the place where I stood ministering *inside* God's house, as may be.' So our brother sleeps in his unsullied dress of ministerial service, to prove his full sense of that verse in our Psalm, 'For a day in Thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' 'I die,' he exclaimed with uplifted hands, 'in the full faith of Jesus Christ, a most unworthy member and minister of the Catholic Church of England;' and even when death was creeping on him, the voice of prayer was loud, 'Thy kingdom come. Thy will be done in earth as it is in heaven: for *Thine* is the kingdom, the power, and the glory, for ever and ever!' and his loud and clear Amen was heard in the room underneath. 'Is *this* to die?' (he said) 'then how easy it is!' and so, without a murmur, or doubt, or fear, he breathed out his soul into the hands of 'the Lord most mighty, the holy and merciful Saviour, who had so gloriously preserved him, at his last hour, from falling from Him for any pains of death.'"

I will add but little to the particulars here given. The calmness of his faith in the hour of nature's trial was wonderful, far surpassing what he would have dared to anticipate.

At one period of his life he had feared death. It is natural to shrink from it; but when death came, the sting had been taken away. He was enabled to view it as a summons to the presence of God his Father and Jesus Christ his Saviour, and begged that we would not call it death, but sleep.

As his departure drew near, he uttered, "I see Jesus." He lamented much how little he had prayed during the hours of his life, and sent a message to his Bishop, earnestly entreating that the daily service might be continued; and expressed an anxious desire that the spiritual welfare of his poor people should be cared for by those who survived him.

He had for years prayed that his senses might be spared to him, "perfect and entire to the last;" and this supplication was granted. A continual repetition of portions of the Lord's Prayer, with "for ever and ever, Amen," were amongst his last words.

After all was over, robed in his surplice, hood, and stole, he

was laid in his coffin. Friday being the day of the cross, it was selected for his burial.

Many of the parishioners asked to see his remains, and on the Thursday afternoon those who desired were admitted, to take their last look on that familiar and beloved form. The Vicarage for the time was thronged.

It was intended that the funeral should be strictly private, but so many asked to take part in it, that it became in a degree a public one, comprising amongst its attendants clergy from a distance and a large portion of his sorrowing parishioners. The present Bishop of Salisbury attended, unasked, to perform the burial service, and walked bare-headed before the mournful procession, which extended almost from the Vicarage to the doors of the Church. His two eldest children followed, but were too young to be conscious of the loss they had sustained.

My husband gave me many directions during his last hours, and amongst them the place in the churchyard where he was to be buried, and expressed a wish that a shepherd's crook should mark the spot, with the simple inscription, "God be merciful to me a sinner." I need scarcely add, his wishes were strictly complied with.

The parishioners were desirous of placing in the Church some lasting memorial, in token of their affection for one who had laboured so well and zealously amongst them. Accordingly, they filled the eastern window in the north chancel aisle (close beneath which he lies buried) with appropriate subjects in stained glass; and a small brass tablet records their gratitude and affection.

The Church was to have been the scene of joyful praise and thanksgiving on the 20th day of May; but now it was hung with black, and the congregation in mourning apparel, without any joyful service, silently used the seats so recently provided for them.

The work, as far as it was accomplished, was complete;

but not so the plan which my husband had formed in his own mind. He looked on it as the commencement of Church restoration in that noble building; hoping, at no distant period, with the consent and assistance of his parishioners, to restore the open seats of oak throughout the whole Church, and thus to make high and low, rich and poor, alike in the House of God.

We read in the Revelation of St. John, xiv. 13, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Now years have passed since my husband was suddenly taken from the midst of his people, when occupied with many labours for their future good; but the Restoration of the Parish Church was *the work*, I think, nearest to his heart, next to the spiritual building up of his people; and may this work follow him—a work in which he was cheerfully and willingly assisted by the parishioners, a work which he carried on with such a loving spirit, as the following letter to his Churchwarden and friend, Mr. Ludlow, will shew:—

"Vicarage, August 13.

"My dear Sir,

"I have the pleasure to inclose you £5, which I have just received, given by a generous individual who wishes his name to be concealed from every one, to be employed in the Restoration of the Parish Church.

"This forms a delightful beginning to our Restoration Fund. It is the second visible fruit which God of His loving grace hath given me, since my poor sermon on the subject on Sunday morning, the alms-box being the other.

"All love, all glory, be unto God alone, through our Lord Jesus Christ. Join with me, dear Sir, in praising Him.

"My heart is much affected with these constant tokens of God's love to His most unworthy servant.

"If you approve it, I think it might be well to apply this

sum in some *one* work, (which we will consider when next we meet in the Church for business,) such as the restoration of the West Porch; for I think it pleases kind-hearted donors to see their liberality applied to *particular works*.

"I am, dear Sir,

"Your humble Pastor,

"STAFFORD BROWN.

"H. G. G. Ludlow, Esq."

Let me add—a work which, when completed, will be to the honour and glory of God; for surely it will be so, since the poor to whom the Gospel should be preached will be no more so excluded as they now are, but have a juster portion in our common inheritance in the House of God;—a work, for which, if those who are gone before can indeed join with those below, *he* would, with unspeakable rapture, 'ascribe blessing and honour, glory and power, unto the Lamb that sitteth upon the Throne.'

For an account of my husband's labours in Westbury Parish, I will quote from Mr. Fane's valuable sermon, from which I have already extracted a touching description of his last hours. Mr. Fane describes him as "one who, above most men I ever knew, appreciated the blessed privileges, and the glory and the honour, of dwelling in God's House and performing His services." * * * * "But let us see more statistically his work: two years and a few months form all the space the Lord allotted to his servant to trim his lamp, and lay out his talent in holy usury. In that brief time, he has seen a singularly beautiful and commodious school rise under his hand: £800 barely sufficed for that bulwark to the church,—the nursery of young Churchmen.

"In that brief time, he has planned, and seen nearly perfected, the restoration of this magnificent House of God. All praise to those who acted so zealously and liberally with him! £1500 will have been expended in this blessed work, before the whole plan is perfected. At Bratton, again his

vigour and untiring energy have been exerted, and there a nursery for the Church has been erected, at an outlay of about £200.

"Add to this, the establishment of a Parochial Lending Library,—of a Christian Knowledge Society's depôt,—of a rising branch of the admirable Wilts Friendly Society, in which School of thrift and independence he warmly sympathised,—and above all, the establishment of daily service, the most profitable and enduring in its effects, perhaps, of all the works I have enumerated; and when your minds have summed up these works, what shall we say? Truly you will say with me, an eminent Minister of the Church of this Realm has passed from time to eternity—from the courts of the Church Militant, to the ante-chamber of the Church triumphant.

"Witness again, his unflagging energies, as developed in the increase of the number of persons brought to the Holy Sacrament of Baptism. In 1843—1844, 103; in 1844—1845, 290.

"Witness again, his success in illustrating and enforcing the necessity of that holy rite of Confirmation, the sequel to the initiatory Sacrament, and which usually calls forth the peculiar opposition of those who are separated from the Church of England. In 1843 (before his appointment) 60; in 1846, 184.

"Witness again, his success in not only building and giving life and motion to the schools of this parish, but in the large increase of the number of scholars which he obtained.

"Again, the excellent association, called 'the Wilts Friendly Society,' one of the most useful institutions we can promote, from his energy, and with the aid of his lay brethren, is not only founded here, but already numbers 47 members.

"The Society for the Propagation of the Gospel in

Foreign Parts nearly tripled its receipts, during his Incumbency. All these, and many other signs, mark plainly the zeal, energy, and success, of this faithful labourer in God's vineyard.

"Much might I say of his munificent and unostentatious charity. If he called on you to give freely, he freely set a noble example.

"Then his labours among the sick and needy. Oh Covenant God! how truly Thou accomplished Thy promise to Thy steadfast servant—'Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble: the Lord comfort him when he lieth sick upon his bed: make Thou all his bed in his sickness.' You have seen and watched his weak frame, as he hurried from end to end of his lengthy parish, to carry to the sick the comforts of the Great Physician—to the poor and needy, the ever ready alms—to the ignorant, the lamp of Gospel truth—to the holy, the blessings of the Covenant Lord of life and glory; you have seen his work and labour of love, and you have known, as I have, from his unwilling lips, that he felt the frame too weak for the spirit within, the lamp too earthy for the intense flame kindled from the Altar of God.

"Now review these works with me, and remember that two years and a few months form the short limit in which these undertakings were perfected, these ministrations carried out, these fruits brought to ripeness, and say with me a remarkable man has died."

CHAPTER VIII.

Sketch of Daily Life and Character.

A SHORT sketch of the daily life of one who endeavoured to live in the fear of God may not be unprofitable. It will be seen that his habits were gradually formed, and were in most cases the fruit of earnest wrestling with his natural infirmities.

The first which I will mention has reference to his waking thought in the morning; this, after much watchfulness, habitually ascended to his God; and greatly was he comforted when the habit became confirmed, for he looked on it as a token of God's love, and the fragrance from this habit perfumed as it were his whole day.

Rising early, after prayer he walked out, meditating on some passage of Scripture; latterly, he returned by half-past seven o'clock, to instruct his little ones in the love of God, for half an hour before Family Prayer.

Sermons and letter writing occupied the first part of the morning. His correspondence was large, and gradually increased, and therefore required method, to prevent its absorbing too much time. On his sermons he bestowed labour and study: an invocation of God's help was followed by diligent searching of the Scriptures, by comparing passage with passage, and by consulting any books likely to assist in the elucidation of the subject under consideration.

On the Sunday he preached written sermons, but his extempore discourses for the week day's service were carefully studied; the office of preaching he considered to be too important, and too responsible, to be undertaken without due care and preparation.

During the last months of his life he had the deep joy of attending morning service in the Parish Church; previously to attaining this happy privilege, he joined with me in the service at home, translating on those occasions the second lesson from the Greek Testament.

After this holy exercise he went out into his parish, instructing in the schools, visiting the sick and whole of his flock, and fulfilling any parochial engagements he might have made, methodically pursuing the plan laid down on the previous evening; but if in any case he became perplexed, or was vexed by untoward circumstances, he would sometimes return to the Vicarage, and give himself to earnest prayer. It is not surprising that, after such communion with his God, he would rise from his knees strengthened in faith, and with a beaming countenance be enabled to return to the duties of his parish, assured that his "path had been made plain."

For noon-day devotions, as will be seen by his Diary, he had dedicated, at the least, one half hour daily. In his active life, with numerous engagements, it was difficult to snatch even this short time in the busy hours of the day; but he *never* failed to do so, regretting only when repeated interruptions tempted him to be worried or impatient.

The afternoon was employed in visiting from house to house; but social intercourse was not omitted, and the extent of his parish enabled him to combine what he believed to be a duty with parochial visits, without much loss of time.

The half hour before dinner was devoted to his little ones, who greatly enjoyed their looked-for romp.

After dinner, when at home, whether alone or with friends, he joined in the Evening Service, usually chanting the Psalms and Canticles.

A proof of his value of music for the purposes of assisting in the exercise of thanksgiving was shewn by his learning

the organ during the last year of his life: he so far succeeded, that he was enabled to play several chants with accuracy, and would sometimes refresh his spirit by chanting a short Psalm.

The evenings were generally spent in parochial or friendly engagements; his cheerful disposition, and well cultivated mind, made him both a welcome guest and an agreeable companion. He disliked gossip and frivolity, but entered heartily into literary or useful conversation, and thoroughly enjoyed social intercourse. In his most unguarded moments "reverend gaiety" marked his demeanour and words.

Inclination, and a feeling of duty, led him to mingle with his own curates and with the neighbouring clergy and gentry: but society which savoured of the world, and worldly amusements, he considered inconsistent with his ordination vow, and therefore carefully to be avoided; and he endeavoured, as far as possible, not to allow social intercourse to interfere with the hour which he had set apart for Family Prayer. In connection with Family Prayer I will here mention a practice which peculiarly commended itself to his judgment. It was the custom, in the evening, for each member of the household to be provided with a Testament, and to read in rotation a verse from the Second Lesson for the day.

Notwithstanding his numerous avocations, he became acquainted with most of the useful publications of the time, and was, to use a familiar expression, a "well-read man;" light and frivolous books he disliked extremely. The works of some of "The Fathers," in the original, were perhaps his favourite study, especially during the last year of his life. When we occasionally spent a quiet evening together, he would either translate to me, as they occurred in the course of his reading, some choice sentences from the Fathers, or read any other extract from them with which he was especially pleased.

The engagements for the following day were carefully

noted down, and, unless he was unexpectedly interrupted, in due time, punctually fulfilled.

Methodical habits assisted him in quietly and with apparent ease, fulfilling his daily duties; the result of those labours, however, proved with what diligence he must have devoted himself to their performance.

In visiting his parish from house to house, he allotted a certain number of houses for each day; and, if interrupted in this work at the time, would complete the task he had assigned to himself before the evening closed. Anxiety lest he should be satisfied with visiting the number, without regard to the care bestowed, led him, as will be seen by his Diary, to make rules for the length of his visits, which included all classes amongst his people.

The recollection that he was the Clergyman of the parish, I believe, never forsook him; and the influence of his Ordination vow was discernible, not only in his own daily life, but in the character of all his domestic arrangements. This was to him an effective living principle, which he loved to extend to all—to his wife and children, as well as to his own habits of life: the remembrance of the obligations of that vow prevented his permitting costly display in furniture, &c., and kept him from vieing with an ostentatious world in that hospitality which he so freely exercised. It led him also to order his house in accordance with the seasons of the Church, strictly observing the Fast days. I need scarcely say that he scrupulously avoided dining from home at those times.

Mr. Popham in his letter, alludes to the custom of the weekly gathering of the Clergy at the Vicarage; this friendly intercourse, as I ever thought, tended much to cement that union which so firmly existed between him and his fellow labourers.

The following letters will shew how much he was valued by his Clergy, and are a pleasing proof of their affec-

tionate remembrance of his character after so long an interval:—

"Verwood, near Cranborne, Sept. 3, 1860.

"Dear Madam,

"I am glad that you have proposed to publish the Diary of your excellent husband; he was, indeed, a bright and shining light; he is one to be counted with those servants of the Lord, for whom we bless God's holy name in the Prayer for Christ's Church Militant here on earth, because of their good example.

"An example he was both in his life and death; dying as he did unexpectedly to himself, he departed this life with that piety and resignation, which leaves such an encouraging testimony behind, and which is so admirably fitted to animate all who hear thereof to follow the course which so happily ended.

"In his life, what a pattern he shewed of Christian zeal! How constantly and heartily was he occupied in the work of the Ministry! Truly it might be said of him, that he gave himself heart and soul to the Ministry to which he had been, in the providence of God, called. In him was combined, what is so much to be desired, sound Church principle and the love of Jesus Christ our Saviour.

"My residence as Curate of Westbury comprised, as you know, nearly the whole period of his Ministry in that large parish. Humanly speaking, it would have been most desirable that his Ministry, instead of lasting but from January, 1845, to May, 1847, should have been prolonged for many years; but God's ways are not our ways, and He orders all things for the good of those who love Him.

"How much did he accomplish in that comparatively short period.

"The first public work he commenced was the establishment of a branch of the Wilts Friendly Society. I am speaking chronologically, in the order of events, to the

best of my recollection, not in the order of their importance.

"Then followed the establishment of a Day School for boys on the National System;—and subsequently, the building of a large and handsome Schoolroom.

"Next came the enlargement, and re-roofing, of the great and spacious Church.

"In all these good works, his own exertions and most liberal donations were heartily seconded by the inhabitants. How they esteemed him was more especially manifested in the respect they testified to his memory, when he was called to enter into his rest. It had been foretold that his ministry would be wholly unacceptable, before he came into the Parish; but how utterly mistaken they were who so thought was quickly shewn.

"The poor abundantly enjoyed his charity, and he was ever mindful of the Apostolic precept, 'Use hospitality one towards another without grudging.' And his hospitality was enhanced by that kindness and courtesy which he shewed at all times in his conversation and behaviour, which was such as becomes a Christian gentleman. To his Curates he was very kind and considerate, ever ready to treat them as his co-adjutors. I have spoken of the public acts of his ministry, but he was equally exemplary in its private works, in visiting the sick, and teaching from house to house. In these less evident acts he was as diligent as in the more public work of the Ministry, and, no doubt, to the comfort and edification of his flock.

"I shall ever hold his memory and example in honour, and most heartily do I wish that his piety may be imitated by the flock he once so faithfully and lovingly fed, and by all those who shall read his life.

"Believe me, dear Madam,

"Your's faithfully,

"Wm. Dowding."

Another of his Assistant Curates, the Rev. R. E. Crawley, writes thus:—

"Potterspury, Sept., 1860.

"My dear Madam,

"I cannot but be interested to hear that you purpose publishing a Memoir, and extracts from the Diary, of the late Mr. Stafford Brown.

"His memory must still be held in esteem by the large body of the parishioners: and while the memoir will remind them of the lively interest he felt in their welfare, the Diary will place before them the workings of his own mind, and serve to deepen the impression which a Memoir will be calculated to produce.

"You are so good as to ask me for my estimate of his character and Ministerial usefulness. This I will endeavour to furnish, though I feel now unequal to the task.

"One point in his character, which must strike every one who knew him, was his extraordinary energy. What he accomplished in the short time during which he held the living of Westbury is a proof of this. In little more than two years, he had put the Church in substantial repair, and partially restored its original beauty; he had built a commodious Boys' Schoolroom, and collected a large number of scholars; had formed, I think, an Infant School; had largely increased the attendance of the Girls' and Sunday Schools; had given new life to the Sunday Services; and had established a Daily Service, and others on Saints' Days, and Friday Evenings, all of which were fairly attended; had tripled the number of baptisms, regaining lost ground; had added largely to the list of Communicants; besides preparing for Confirmation a number of candidates altogether unprecedented in the parish. Nor did he, in the midst of all this work, neglect the visitation of the sick, nor even of the whole; for populous as the parish was, he took his full part in a system of house to house visitation. He gave also a new impulse to the Mis-

sionary spirit of the parish; was the means of a Christian Knowledge Depôt being opened there; and also of a Branch of the Wilts Friendly Society being introduced.

"These are some of the fruits of his industry, some of the more obvious, such as would arrest the attention of those who observed him from a distance, or knew him only in his public capacity; others, who were more intimately acquainted with him, were aware that, much as he wrought openly as it were for the spiritual benefit of those committed to him, his public labours bore but a fair proportion with those more private ones which were unseen by the general eye. For instance, he diligently prepared himself for the pulpit. I believe there are few clergymen whose sermons were at once so numerous and so original as his. True, he had great fertility of thought, and great readiness of expression; but his sermons could not have been produced without much reflection, and a careful study of Holy Scripture. But even apart from these, the amount of writing which he accomplished in a year would, if I mistake not, have surprised any one, could it all have been collected together. He appeared to be in the habit of committing everything to paper, and it was hardly possible to be in his presence half an hour without seeing him use pen and ink. I state this of course under correction from you, but such is the impression I have at this distance of time.

"Another point in his character which is deserving of notice, which seems to explain in some degree how he accomplished so much, was his careful method. This was especially observable in his manner of apportioning his time. So nearly as I remember, it was this—

"Before breakfast, (having risen early,) he would walk, and perhaps think over some portion of Scripture, on which he was about to preach or lecture. He would then return, and write, and receive the calls of parishioners, till ten o'clock, the hour of morning prayer; after which he would visit from

house to house, and discharge any casual duties till one o'clock. Luncheon over, he visited the sick, and received or returned the calls of friends, till dinner time. How his evenings were spent, when not at the church, I am not aware, but have little doubt, it was in the discharge of duties arranged before hand. I believe it was his practice, before retiring to rest, to lay out a plan for the following day.

"A third, and yet higher, feature in his character was his eminent spirituality. I believe that he lived in an habitual sense of God's presence, and held intimate communion with Him; and that, as the Divine law was the rule of his life, so the Divine glory was the motive of his actions. His reverence in using the name of the Almighty was very marked. He would pause before uttering it, and then pronounce it with solemnity, and a devout concentration of thought. And even in writing the sacred name, he would separate it from the context by placing it between notes of admiration. This may appear a small matter, but it was characteristic of him.

"He set a high value upon prayer, and both used it much himself, and desired earnestly that others should do so too I have often observed him leave the room for a short space, when friends were assembled at his house, and have since learnt from you that he was accustomed to employ those intervals in private prayer. And not only were all our little parish gatherings opened and closed with prayer, but I have known him cause his guests some surprise by inviting them, after dinner, to join him in saying the evening prayers of the Church, though I have heard them afterwards express the pleasure they had received in doing so. I think, too, I have heard you say that, if on any occasion he had to pass the night at an hotel or inn, he would invite the members of the household to family prayers in his room.

"He highly appreciated the writings of Bishop Ken. The seraphic spirit which breathes through them seemed to suit well with the tone of Mr. Brown's own mind, and he

distributed very widely that little book of the pious Bishop, "The practice of Divine love." This spirituality of character was very conspicuous in his sermons. It is not easy to particularise, after an interval of thirteen years; but I may instance, from among others that remain impressed on my memory, those on such texts as the following:—'O God, Thou art my God.'—'Lead me in the way everlasting.'—'Draw me, and I will run after Thee.'—'If ye then be risen with Christ, seek those things which are above.'—'Of Him, and to Him, and through Him, are all things, to whom be glory for ever and ever.'

"With this spirituality of mind was combined a sound churchmanship. I have heard him say that he considered the Church of England approached more nearly to the Apostolic model, in purity of doctrine and of ritual, than any other branch of the Church in Christendom. I believe his standard of churchmanship had been rising for some time before he came to Westbury, and that it continued to do so afterwards. He has remarked to me, 'I am becoming more of a Churchman every day.' As with him the Bible was the authority for all he taught, so he loved the Prayer Book, because a large part of it consists of the very words of Scripture, and he regarded it as altogether the most trustworthy commentary on Holy Writ. He had thoroughly imbibed its spirit, and taught in their fulness the doctrines it set forth. The sacraments had their due value assigned them in his teaching. With him, Baptism was the laver of regeneration, and the Lord's Supper the Communion of the Body and Blood of Christ. He held that the Episcopal form of Church government was the primitive one, and that the Bishop had succeeded in due course to the place of the Apostles, in the supervision of the Church. He was an excellent Rubrician. It was plain he had studied the rubrics carefully. He seemed to have them by heart, and could quote with facility even those which come less frequently into use.

"One chief aim with him was to develop in the parish the Church system; and that, not only because he felt himself bound to do so by his ordination vows, but from a deep conviction that it was founded, in its essential parts, on Divine authority, and, therefore, the most effectual for the salvation of souls. But it could hardly be said that he belonged to any particular school of Theology. While he admired much some of the more prominent divines of that day, he called no man master. His opinions were the fruits of independent thought. Certainly he had no sympathy with those who were disposed to go beyond the teaching of the Prayer Book. Nor did he fall into the mistake of the more moderate of the High Church party. For that they were not entirely free from mistakes in their mode of operation, at all events, even they themselves admit. Previously to what is usually known as the Oxford movement, it had been so much the custom to exalt preaching as an ordinance of the Gospel, that there was danger lest the Sacraments should come to be undervalued. This produced a re-action, to the great disadvantage of preaching. It was spoken of almost in terms of disparagement, and its value as an instrument of good greatly underrated. Mr. Brown did not fall into this error. He was fully alive to the importance of preaching, and multiplied his sermons, and, as I have already observed, carefully prepared himself for the pulpit. Nor was his labour lost. His sermons were duly appreciated, and were one chief source of his influence in the parish. Another point in which he differed, in some degree, from the Oxford school of divines, was his copious use of Scripture, and his reference to Scripture in his writings. From whatever motive, the Oxford writers seem rather to have avoided this; but Mr. Brown acted on the principle, *Bonus textuarius, bonus Theologus;* that a familiar acquaintance with the text of Scripture and a correct application of it make the sound Theologian.

"And that his Churchmanship was not merely theoretical, but duly influenced his practice, there is striking proof in the fact, (if I am rightly informed,) that it led him to place in the hands of the Bishop some Church property that had come into his possession.

"I will mention but one other point which shone conspicuously in his character, (for my letter is already longer than I had intended,) and that is, his *kindness*. This was felt by all who knew him, and most by those who knew him best. It showed itself in great consideration for others. He would never willingly offend any one, and if he did so unintentionally, (and in so large a parish, where opinions and interests must needs clash, this was unavoidable,) he would be the first to make offers of reconciliation. It pained him, too, to know of differences between any of his parishioners, and when they existed he would exert himself to get them reconciled. I could mention instances of both these statements, except for the private nature of the circumstances.

"If I may speak of myself, I will say that his kindness to me personally was such as I can never forget, and such as I have experienced from scarce any one else The relationship of Incumbent and Curate are not always of the most pleasant kind. But I can truly say that during the whole time I was associated with him in the work of the ministry, not one unpleasant word passed between us His kindness was uniform; he seconded in every way such efforts for good as, under God's favour, I was permitted to make, and did all he could to render my position in the parish comfortable.

"The largeness of his charities, too, and their confidential character, is another proof of his kindheartedness. I believe it was his custom to devote a fixed portion of his income, (certainly not less than a tenth, more probably a half,) to purposes of charity. He supported liberally many of the great societies of the Church, and the charities of the neigh-

bourhood. He relieved want wherever it existed, without any very searching enquiry into the character of the sufferer. It was enough for him that the case was one of distress. He earnestly desired that no one in his parish should ever be in want of food, and established a custom of giving a small quantity of bread to every one, without exception, who applied for it at the Vicarage. The number of persons who thronged the door daily was marvellous; and the practice was at last discontinued, because it was found that his liberality was abused; but the circumstance appears to me to illustrate, very strikingly, his Christian kindness. His charities, however, were not all bestowed publicly. Far otherwise; from circumstances which have come to my knowledge indirectly at various times, I have reason to believe that he acted largely on our Lord's rule of secret almsgiving, and suffered not his left hand to know what his right hand did.

"These are some of the more striking excellencies of his character; others, no doubt, would suggest themselves with a little thought. On the whole, when I call to mind the zeal with which he glowed, the bright example which he set, the gladness with which his ministrations were received in Westbury, and the short time during which he was permitted to exercise them there, I think the people of that place must feel that the words, addressed to the Jews concerning John the Baptist, may be not inaptly applied to them in reference to their former pastor—'He was a burning and a shining light; and ye were willing for a season to rejoice in his light.' I shall be very glad, if the memory of his goodness and sacrifices in their behalf should be the means of arousing them to finish what he began,—the restoration of their beautiful church.

"Believe me to be, my dear Madam,

"Yours very faithfully,

"R. E. CRAWLEY."

From the Rev. Wm. Popham, then Chaplain at Heywood, I insert the following letter :—

"Christ Church Parsonage, Bradford, Wilts,
"All Saints' Day, 1860.

"My dear Madam,

"You request me to write you a few lines, in testimony of my affectionate regard for the late Vicar of Westbury; be assured the name of Stafford Brown is engraved upon my memory; the lapse of thirteen years cannot efface it, and I can truly say—

"Time but the impression deeper makes,
As streams their channels deeper wear."

I had heard of Mr. Brown as a devout Churchman and good disciplinarian, but his character as pastor and saint, I may say, startled my brother curates and myself, when we came to know him; and has ever since held us in painful conviction of our own shortcomings.

"We contemplated with awe his communion with the unseen world;—his habit of repeating the Apostles' Creed from his tablet on his bedroom wall, the first moment he awoke from sleep, (to him the type of death,) and rose to enter the presence of the Great Judge of all the earth;—and his frequent times of private prayer, when he held it as a rule always to remain at least a quarter of an hour on his knees at the Throne of Grace, to pray to the Advocate for himself, and to intercede for his flock.

"Sometimes at early dawn he would hasten to the courts of the church for secret prayer and solemn meditation, and there, surrounded by the immortal seeds of buried saints waiting the day of resurrection, he would realise to his spirit the future and abiding company he must soon join, when the speedy voyage 'through the waves of this troublesome world' should have brought him 'to the land of everlasting life.'

"Thus it was that this adopted child of God, daily re-

newed by the Holy Spirit, could go forth with the fortitude of confessors of old, amidst the unthankful and evil world, and, through power from above, 'turn the hearts of the disobedient to the wisdom of the just.'

"The distinctive doctrines of the Church of England were mellowed in the eyes of devout Nonconformists by the influence of his holy life and conversation. His rigid observance of the Fasts and Festivals of the Church, and his restoration of daily public prayer throughout the year, were recognised with delight by some, with reverence by all the serious-minded, of his flock; and his benign manner, as of one who yearned in love over souls for whom Christ died, captivated many who had been hitherto influenced by party spirit.

"Often it made us happy to see how he would gain a brother. 'Tis impossible to be angry with him,' one would say;—'if all men were like him,' joined another, 'we should have few dissenters;'—and when he died, with one tongue they said, 'he was too good to live.' They rendered the tribute of fond regret due to his abounding grace of Charity; for he never could be angry with those who differed most widely from him. He would 'count no man an enemy,' but lovingly 'admonish him as a brother;' and he filled himself with prayerful hope, that those who 'stood afar off' here might be united in the heavenly choir hereafter. 'Whatever thou takest in hand *remember the end*, and thou shalt never do amiss.'" We could trace this *Respice finem* in all he said and did.

"With affectionate care for his Curates, that they might be reverenced and honoured as Presbyters, and be enabled to build up souls to the glory of the great Head of the Church, he would ask now and then to read the sermons which they preached, and for which they would have to answer at the last day; he would encourage them to portion out their time, and visit systematically from house to house ten families, each

day for five days in the week, and advise them in dispensing alms to endeavour to elicit from the recipients gratitude to Him above, whose needy beggars we all are.

"Once a week he wished his Curates to dine at the Vicarage, and they will long remember the animated cheerfulness, which characterised and adorned those social periods of his life. Strangers would then remark, that no one could be his guest for an hour without being charmed and edified, such was his happy talent of sweetening the discourse with pious meditations.

"In conversation, his habitual tenderness of manner would draw forth frank opinions, to which if he could not cordially assent, he would shape his remarks with a rare sagacity, which mysteriously suggested to us, that he was one 'taught of God.'

"Once I discovered where his strength lay; it so happened I had exceeded my leave of absence, and in consequence of the steam vessel, in which I had embarked, being obliged to put back, I did not arrive in time for my Sunday duty. When I came to report myself to the good Vicar, he felt, as one in authority, that it was a season for reproof; his first words were, 'My dear Sir, I have been all this morning in prayer, that I might be guided how to speak to you.'

"I could then see how true it was that 'reprehensions cooked well on the burning fire of charity were healing medicines, and gave no griping pain;' and when he discovered that the delay had been beyond my control, and a cause of sincere regret, his manner from that time, I think, became, if possible, more brotherly; his constant exhortation to us, ministers of the Messiah, was, 'Take care your *hearts* be ever in your appointed work.'

"His faith in the intercession of Priests, the ministers of the Lord, whose prayer should be, 'Spare thy people and give not thine heritage to reproach,' was visible on all occasions.

"Wherever he lodged on a journey, he would send to tell the landlord and his family that the clergyman hoped they would attend evening service 'in the upper room.'

"When a poor mason fell from the scaffold, during the repairs of the church, he sent promptly to his curates to kneel around the dying man, and join in prayer to Him who is the Resurrection and the Life, for the safety of the departing soul.

"When he administered the Holy Communion, he offered up mental prayers for each partaker, as he divined their besetting sin with a gifted penetration, whether it were lukewarmness, self-sufficiency, or faintheartedness.

"While thus 'a preacher of righteousness' he laboured, like Noah, in building the material fabric of the ark; he lived to see the noble schoolroom raised, and the admirable restoration of the stately parish church all but completed, except the new seating of the nave.

"How happy he was in restoring the church to its ancient beauty and proportion! He felt 'he had wrought a good work, on Him' who still sits at meat with His disciples; and when on Easter Day he presented to the Church the costly service of Communion plate, we could see he rejoiced with the spirit of Mary sister of Lazarus, and of Joseph of Arimathea,—all thankfulness to Providence, who had placed within reach the precious means, wherewith to anoint and entomb the adorable Redeemer. Thus our dear Vicar 'lived to the Lord who died for him and rose again, and not unto himself.' It remained for him to teach his flock how to 'die unto the Lord;' and truly his death was sweet, as 'the savour of rest' from Noah's altar. You can describe his apostolic faith, which burned brighter and brighter during the fleeting hours of his short illness.

"Early on the Monday of his departure I found a Christ-like throng of poor folk, kneeling in the hall and staircase of the Vicarage, repeating after their loved pastor the Lord's

Prayer, which he offered up with a loud voice for the last time. As he grew worse, I entreated my brother curate to anticipate the hour of Morning Prayer, and summon the people to church, to pray for their dying Vicar.

"We rang the church bell half an hour before the time; as the sound reached his ears, with a smile, the kiss of charity to his wife, and Christ dwelling in his heart,—he died. We knew not at that time the hope he had expressed to be spared to hear once more the bell for daily prayer.

"The First Lesson provided by the Church for that sad morning of the 10th of May was the second chapter of the Second Book of Kings. Twice in the chapter did the words come home to each of us; 'Knowest thou that the Lord will take away thy Master from thy head to-day? yea, I know it.'

"Again, on Holy Thursday in that week of 1847, the same words were repeated;—and well might the Spirit add, to soothe us murmurers here below, 'hold ye your peace.' 'For the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High;—therefore shall they receive a glorious kingdom, and a beautiful crown, from the Lord's hand; for with His *Right Hand* shall he cover them, and with His arm shall He protect them.'

"Believe me to remain, very truly yours,

"WILLIAM POPHAM."

"Mrs. Stafford Brown."

The Rev. Gray Lawson, Rector of Littleton Drew, near Chippenham, who was at that time Incumbent of a District Church in Westbury parish, and on very intimate terms with my husband and the other clergy, writes thus:—

"He was, then, a man of distinct individuality, and stood out from others by broad differences, and marked prominence.

"His personal religion partook of this character; and shewed itself in an especial warmth of love to God, and of zeal, to His glory, for man's well-being.

"In his public ministrations there was a rapture and fervour of devotion that I have never seen equalled. His preaching was of that persuasive, encouraging, comforting character that is so well calculated to win sinners to the Saviour. In the pastoral visitation of his flock, he was methodical and diligent. Indeed, whatever his hand found to do, he did it with his might. In everything he did or said, there was an eagerness, and warmth, and energy, that indicated strong convictions and an impulsive nature.

"The great peculiarity of his natural constitution was extreme acuteness of feeling,—a sensibility that was almost feminine. I remember his telling me once, that the reading the account of the death of Colonel Fawcett by the hand of his brother-in-law gave him a pain in his chest for three days after.

"Now this extraordinary degree of feeling is just the root, out of which, under the operation of the Holy Spirit, a more than ordinary degree of religious fervour might be expected to grow: and which, in my opinion, is the key to the love and zeal and energy which he manifested in his Master's service."

The intercourse of the Vicar of Westbury with his clergy, as will be gathered from their letters, was of the most friendly character. All the arrangements were methodically carried on. Week by week they gave an account to him of the number of visits they had respectively paid, with particulars of some of the cases. The parish contained about 5,000 persons; and he divided it (exclusive of the houses in Heywood and Hawkeridge, which were confided to the charge of the Rev. Wm. Popham) into two districts, within which were comprised the outlying hamlets of Bratton and Dilton. To either clergyman one of these districts was assigned, but at a given time a mutual exchange was made; the object of this being to give to each an equal interest throughout the whole parish, so that if his life were spared, and they were to con-

tinue with him, the love and care of each of the ministers of Christ might be equally felt for all persons under their common charge. On Sundays he took a more than full share in the duties. In the morning and evening he ministered in the parish church. In the afternoon he alternately catechised at Westbury, and officiated in one of the chapelries of Bratton or Dilton.

The week-day service of the union workhouse was considered to be under his personal charge, and he ever felt a deep interest in its poor and unfriended inmates.

The following letter from H. G. G. Ludlow, Esq., needs no comment :—

"Heywood House, 22nd Sept., 1860.

"Dear Mrs. Brown,

"I have much pleasure in sending you the enclosed letters from your late lamented husband, and having been connected with him, as his churchwarden, in the restoration of our beautiful parish church, I thought you might like to insert one of them in the short memoir you purpose publishing respecting him.

"Allow me at the same time to express to you how very highly I valued him, both as a pastor and friend, during the short time I had the privilege of being connected with him.

"As pastor, he was unceasingly devoted to the spiritual welfare of his flock; and as a friend, (I speak from experience,) he would always enter into your troubles, and would face, (as a soldier of the cross,) both disease and danger, if he thought he could in the least degree alleviate the sufferings of others.

"Dear Mrs. Brown, yours most sincerely,

"H. G. G. Ludlow."

It was, however, in his unrestrained intercourse with me, his wife, that the fervour of his piety and earnest desire to devote himself wholly to God, became the most apparent.

There were times, when he seemed to breathe afresh, as

he poured out the longing desires of his soul after holiness, and would, if opportunity offered, ask me to join him in praise and thanksgiving. The "Te Deum" and the 145th Psalm were often used by him at such times.

His devotion was deep, earnest, and fervid. He *loved* to sing thanksgiving and praises to his God. This spirit of praise, I doubt not, arose from his habit of prayer, which was almost continual. It accompanied and sanctified every action of his life. He seemed to live in an atmosphere of prayer; so fully persuaded was he, that of himself he could do "no good thing." By prayer, I do not mean mere ejaculation, but what our forefathers would have called "*painful*" prayer, on his bended knees. I was with him at all times; affection led him to feel that we were one, and my presence was no check or hindrance to him.

If he received any mercy, felt that any prayer had been granted, or had any other cause for gratitude, he would, as soon as possible, betake himself to thanksgiving and praise.

If I consulted him on any domestic or other perplexity, and asked him what we should do, he would affectionately answer, "Let us *first* pray to be guided aright, and *then* consider."

The following entry and prayer, copied from an account book in my possession, afford an illustration of his habit of accompanying all things with prayer:—

"Income and expenses of the Vicarage of Westbury, commencing January, 1845.

"O Lord, prosper the first, sanctify the second, to Thy glory, the edification of the parish, and the comfort of Thine unworthy servant; and grant that whatever he does, in word or deed, he may do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him."

In one of his letters to Dr. Corrie, who was at that time Norrisian Professor at Cambridge, he writes:—"I

always observe in the papers the day on which the Norrisian Professor commences his lectures, and breathe a short, silent, prayer that God may bless him, and his ministrations, to those who, being converted and nourished up, may convert and strengthen their brethren, and edify the Church of Christ."

From the earliest period of our married life, he continued private daily prayer with me. If we were leaving home for a few hours, he would kneel down and solemnly invoke a blessing on ourselves and our children, our "going out and our coming in."

Again, when about to enter into society, by spending an evening with our friends, well knowing the danger to be apprehended from unrestrained talk, he would, before leaving the Vicarage, earnestly pray that we might "set a watch before our mouth, and keep the door of our lips."

On returning to the bounds of his parish, his uplifted hat was the token of silent prayer.

Some may wish to know if he used *forms of prayer*, as helps in his private devotions. He did so; "Spinckes' Devotions" and "Hele's Office for the Clergy" were his constant companions; also "Hickes' Devotions," chiefly for the purpose of thanksgiving. While, however, he employed forms, and found much help in them, he did not confine himself to their use, but drew deeply from the Psalms and other portions of Scripture, and often advised his parishioners to take verses of Scripture and turn them into prayer.

When reading the life of Bishop Jolly, he was much pleased to find that that good man had used the same books in his private devotions.

The Holy Scriptures were truly the food of his soul, the source from which he obtained assistance in prayer, the guide of his life, the subject of his meditations, the ground of his hopes.

A small Prayer Book, or Testament, was his constant

companion; and the incident from which this habit arose will illustrate his willingness to improve by the remarks, even of the most thoughtless. At an early period of our acquaintance it happened that I met him in company with a young man, who amused himself by making satirical remarks on the Clergy in general. Among his assertions was one to the effect that no Clergyman thought of carrying a Bible or Prayer Book, unless occupied in visiting the sick: turning round suddenly, he asked Mr. Brown if he had one, which he could lend him. On receiving this request, I was much struck with the candid manner in which he acknowledged he was without one; at the same time I could not help admiring the gentle firmness with which he administered a reproof to that lad, for his unbecoming conduct.

I have before mentioned that he bestowed great care on his sermons. It was his constant aim to combine great simplicity of style with scriptural teaching, and I have known him destroy a sermon, simply because it contained, as he thought, too much "excellency of speech:" with his luxuriant mind it was difficult to avoid redundancy of thought.

His Sermons were much valued by his people. The earnestness of his manner in preaching, and doubtless the fervent prayer, that ever preceded and accompanied his labours, helped to secure an attention on the part of his hearers, which at times was almost breathless. His animation seemed to arouse the thoughtless, while it warmed the feelings of the devout.

When conscious that his sermon had been listened to with deep attention, he would appear very thoughtful, and sometimes remark, as he was walking home, "I fear that I do not act up to the standard I preach." My own intimate acquaintance with his habits suggested the thought that he had really attained to a higher one.

Earnest, however, as he was as a preacher, the true fervour

of his character was most exemplified, when conducting, or joining in, the public worship of the Church.

In the earlier pages of his Diary he refers to coldness of feeling in the public services of the Sanctuary, but in later years this had entirely passed away; and I think it probable that he was quite unconscious how much his outward gestures betokened the depth of his inward piety.

Penitence, devotion, and heart-swelling fervour, marked his demeanour; and, when repeating the Psalms, there was a warmth, which told of an inner fire of love burning within his heart.

Regular in his habits, methodical in his payments, and most punctual in the fulfilment of all his engagements, it was consistent with his character that he should apportion a fixed part of his income to the service of God: and he cheerfully gave up any source of expense which would have interfered with this arrangement.

The evening closed with prayer, and his last thought he desired should be of, and with, his God. Bishop Ken's Evening Hymn lulled him to sleep, and perhaps the last line he ever repeated was

"And make my very dreams devout."

Those who are acquainted with Bishop Ken's "Practice of Divine Love" will be reminded of its spirit by some of the extracts from his Diary.

The thought of God's presence seemed ever in his mind, and to this may be attributed the holiness of his walk.

Christ was the spring of all his actions, prayer the exercise of his life, and the Holy Scriptures the fountain of his wisdom, the rule and guide of his conduct.

In disposition he was so gentle, affectionate, and sensitive, that he seemed unfit to contend with this cold world; but with this sensitiveness and gentleness were mingled energy and firmness, and, when necessary, he could rebuke with sternness and severity.

As a husband, he was noted for his gentle tenderness. The many little kindnesses, which too often cease after the first few weeks of marriage, became with him affectionate habits.

In 1846, during our short tour on the Continent, he was much amused by finding that we were taken for a newly-married couple.

In person, he was tall but not robust, with a delicately formed hand and foot. His dark hair contrasting with the paleness of his complexion gave a careworn appearance to his countenance; but in the earnest, though soft and loving and bright, expression of the hazel eyes, there beamed love, joy, and peace.

The energy of his character was most visible in his labours in the service of God. He never asked the question "How shall I escape from this duty?" He never thought "How little may I give?" But, with the gratitude of a full heart for the love so freely bestowed upon him, and deeply conscious that of himself "he could do no good thing," and that, after he had done all, he was "an unprofitable servant," his heart yearned to give expression to its gratitude, and was filled with the thought "What reward shall I give unto the Lord for all the benefits that He hath done unto me?" In his charities he exhibited David's spirit—I will not give unto the Lord "that which doth cost me nothing."

The perusal of the Diary will enable any reader, who cares to do so, to trace many holy habits in his daily life, to which I have not alluded: among the number, the practice of ejaculating 'Holy, holy, holy!' when the clock warned that another hour had passed. The great desire of his life, as I have before observed, was to retain a continual sense of God's presence, and any habit that assisted him to do so he felt must be good.

In his family he endeavoured to realise the seasons of the Church, and on Easter-day would greet each of his children

with "Jesus Christ is risen to-day," or "The Lord is risen indeed."

Mr. Fane in his sermon has written "His life had been remarkable for its unworldly and unearthly character;" and ever present as I was with him, in his joys and sorrows, trials and difficulties, the confidant of his thoughts, the witness of his actions, I can testify to the truth of this statement. During the seven years of our happy union, I was the object of his warmest affection, and I fondly prized his love; but a feeling of reverence ever mingled with my affection for him, and never more powerfully than when I was listening to the confession of his weaknesses and shortcomings.

The genuine humility of his character, the purity and singleheartedness of his motives, the unselfish and generous nature of his actions, could not be fully estimated by the casual observer. The last entry in his Diary most simply records the *desire of his life;* and, in commending the study of his character to the reader, let me breathe the prayer, that one and all may make his last entry their own, "O may my soul be more and more glued unto Christ, and follow Him. May I more and more glory in nothing but the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. Amen."

APPENDIX.

EXTRACTS,

SHEWING VIEWS OF DOCTRINE, &c.

APPENDIX.

The "Churchman in Death" and Mr. Fane's "Sermon" contain, not only an account of the ministerial life and closing hours of my husband, but also a clear and concise record of his views and teaching, and, with some extracts from his own sermons, will, I think, enable the reader to form an opinion on this subject.

The following passages are from the Rev. Meredith Brown's "Churchman in Death."

"I need hardly tell you, who have had, day by day, before you the living testimony of his words and works, his devoted attachment and scrupulous obedience, under submission to the wishes of his revered Bishop and other ecclesiastical superiors, to the expressed mind of that Church of which he was, as he himself thought, a most unworthy, but, as others judged, a most faithful and zealous, minister. He lived, ministered, and died, in the English Church, not *only* from providential circumstances of birth and education within her honoured pale, though for this he was ever most thankful, but also because, with careful investigation of her claims to evangelical truth and apostolic order, and blessed experience of "the heavenly gift" contained in her, he was from first to last immoveably convinced that, if I may so speak, where the *Providence* of God had placed him, there also the *Grace* of God would have him to be, and to continue even unto the end.

"This rooted and grounded persuasion imparted a very distinct, and ever deepening colour, to all his views.

"To his mind the only adequate and perfect idea of Christianity, or the Gospel, or true saving religion, was the

Church of Christ; whose faith is the doctrine revealed in Holy Scripture, condensed in the three ancient Creeds, and in our case, in some points, amplified and guarded in the Thirty-nine Articles; whose grace for the regeneration, justification, and salvation, of its believing members is ordinarily dispensed, by Christ her Head, through the *Divine* agency of His Holy Spirit, and through the *human* agency of His ministry of Bishops, Priests, and Deacons, in their right performance of the Sacraments and sacramental ordinances of Baptism, Confirmation, the Lord's Supper, Absolution, Preaching, and Prayer. Anything short of this, was to him defect and imperfection—anything beyond it, will-worship and superstition.

"Thus, then, he laboured, with zeal tempered 'by the meekness and gentleness of Christ,' to carry out, in himself and others, the whole doctrinal and practical system of the English Church. With the Bible in one hand, and the Prayer Book in the other,—the Word of God in the right, and that of his Church in the left,—he endeavoured to minister to his flock, as each had need, the word and means of salvation; with what fruit you, brethren, know in part now, and you shall know perfectly hereafter. Your Pastor recognised no *perfection* of religion apart from full communion with the Church; by which I mean the constant, spiritual, and fruitful, use of her Scriptures, her ministry, her Sacraments, and her prayers. He indeed was, as you well know, the last man to judge and condemn, acrimoniously to oppose, or proudly to keep aloof from, 'them that are without' the Church. I appeal to *all* who dwell in Westbury, and ask them Was he not to *all* 'gentle among you, even as a nurse cherisheth her children?' Did he not, considering the firmness and consistency of his attachment to the Church, wonderfully obey the precept of the Apostle, that 'the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing

those that oppose themselves?' But though, in tenderness of dealing, and charity of judgment, he was 'made all things to all men, that he might by all means save some,' yet never would he sacrifice and abandon, no, nor conceal and explain away, what he believed to be a vital part of 'the truth as it is in Jesus.'

"He was in mind and conscience convinced, that the ever blessed Trinity has been pleased to institute and appoint, as the way and means of man's salvation, that one visible body, society, and kingdom, which is called *The Church:* in which the doctrines of the Gospel are to be believed, its duties performed, its spiritual affections exercised, and its unspeakable gifts and privileges enjoyed. Thus firmly holding that the Church is no work of man's, but the creation and appointment of God for his salvation,—the visible casket in which the unsearchable riches of Christ are treasured,—he was, of course, bound to represent union with her an essential duty and infinite blessing, unintentional separation a danger, wilful departure and hostility a sin.

"And I would remark upon his prominent use, and deep appreciation, of those doctrines and doctrinal considerations which are commonly termed Evangelical. Without meaning to give a definition which in all respects will challenge strict accuracy, I suppose all would allow, that the views in question refer mainly to the blessed grounds of hope and consolation, which the Gospel so abundantly supplies to those who *have been* even the chief of sinners, in the astonishing fact that the Son of God, and very God, has become obedient unto death, even the death of the cross, for us men, and our salvation.

"It is not unusual to regard these views as having no place, or at least no prominent and adequate place, in the faith and piety of those who desire to be, and to be thought, zealous and consistent Churchmen. None could think so, who, studying our Prayer Book with carefulness and candour,

and comparing its contents with the Word of God, would seek its fair interpretation in the writings of such men as Richard Hooker and Bishops Andrewes and Ken. Acquaintance with my beloved brother in his life, and in his death, would also tend to disabuse the mind of any such erroneous notion. As regards his lifetime, you are witnesses, brethren, how without ceasing, in season and out of season, in his public exhortations, and in his private converse, as well as in the books and tracts which he distributed, he was 'determined not to know any thing among you, save Jesus Christ and Him crucified;' 'Whom God hath set forth, to be a propitiation through faith in His blood, and to declare His righteousness for the remission of sins . . . . . that He might be just, and the justifier of him which believeth in Jesus.'

"But then, with this simple and heartfelt expression of dependence upon Christ he combined other views, which some have thought if not actually inconsistent with, at least not naturally allied to, such evangelical reliance: though to my brother's mind, such alliance was not only natural, but strictly necessary in the appointment of God He knew nothing of an abstract dependence upon Christ, or an interest in His precious merits, apart from the fact of being a member incorporate of His mystical body, which is the Church."

I turn now to the Sermon by the Rev. Arthur Fane.

"A firm, uncompromising, yet loving and gentle, son of the Church was *he*, whose voice you have heard, and whose silent example tarries in your presence, and lingers in the house of God.

"Faith in the Saviour—and faith in the means of grace which that Saviour has mercifully bestowed on His Church —such was the profession and practice of the deceased servant of the Lord. There was no doubt, no coldness, no halting,

in the perfect loyalty with which he threw himself into that system of faith and holiness, which is set before us, the children of the English Church.

"To him the Church spiritual was Christ's body, the company of all true and faithful people; to him the Church, (as a temple,) was the house, the real house, of the living God; —and no faithful Samuel, nor patient Zacharias, loved and revered God's house, or delighted in His presence, more than the holy man who stood in this place two Sabbaths ago.

"The services of the Church were to him spiritual converse with God; not empty forms, but lively and blessed participations in the universal worship of the Lamb, by the Holy Church, throughout the world, and before the throne itself.

"How exquisitely beautiful is his last pastoral letter to you, which was the fruit of our mutual covenant as to daily service in our parishes:—

'My dear Parishioners,

'There will be Divine service at the Parish Church every week-day morning at ten o'clock, besides the usual Evening Service. I and my good curates purpose, with the Divine help, (without which we can do nothing,) to go there, to humble ourselves with you on account of our sins, and to implore the mercy of God through the grace of our Lord Jesus Christ, to praise God with Psalms and Hymns and spiritual songs, and to receive with meekness the engrafted Word which is able to save our souls. I entreat you, each and all, to consider how far you can unite with us in this solemn and edifying devotion. You will acknowledge the comfort which you have derived from the services on Sunday; and, believe me, you would derive the same from those in the week, multiplied by the number of times which you attended. Time so spent would be in no wise lost, but most surely gained. As Churchmen, you will feel that the time of Lent is most suitable to humiliation on account of our own

sins and those of others, and for seeking grace to prepare us for the joyful communion at Easter. And, as Englishmen, you will acknowledge the desirableness of drawing near, at the period of national suffering, to the throne of Grace, in the name of our Lord Jesus, with especial humiliation, supplication, and intercession, that God would be pleased to avert the evils of want, with which great portions of the British Empire are already affected, and the whole threatened. I know that you all cannot come to Church in the week, dear brethren, but this is no reason why those should not come who can. Nor can many of you, perhaps, attend always, but let not this be an excuse for not attending at other times when you are able. You cannot have more engagements to interfere with your coming than the clergy have; and such difficulties will vanish before an earnest faith and spiritual resolution. I therefore beseech you to reflect, and to act conscientiously in this matter; and may the Lord give you and me a right understanding in all things. By coming whenever you can to pray with us, and encouraging others to come, you will be effectuating our Lord's will, that His Father's House should be called a house of Prayer (Matt. xxi. 13), and you will imitate the conduct of the inspired Apostles, who were continually in the Temple, praising and blessing God (Luke xxiv. 53), and daily in the Temple, and in every house, they ceased not to teach and to preach Jesus Christ (Acts v. 42.)

'I am, your most humble, faithful, Pastor,

'STAFFORD BROWN,

'Vicar of Westbury, Wilts.

'Shrove Tuesday, 1847.'

"Mark the simple faith in the prescribed means of grace, the deep humility, the allowance for others, the appeal to Scripture. Can any successor drop what was so lovingly commenced, so touchingly bequeathed to this parish, and, I should add, so deeply in his mind on his deathbed? Yes,

his life was the Church of England realised; and I do not hesitate, one instant, to say that his piety, his implicit trust in the Lord Jesus, his loyalty to the Church, his simple faith in all God's means of grace, his noble and energetic devotion to the works of love and charity and edification, and his triumphant death, render this man akin to the best and holiest, who, before him, have proved that our holy faith is as capable of bearing fruit upward, and taking root downward, as ever it was in the best and earliest days of the Church's history.

"I would speak a few words as to his ministerial life, which I deem especially a public heritage. In that life, he beheld first, and above all, and in all, the Lord Jesus Christ; the light streaming from His glorified person, filled, to his mind, the whole of His Church—sacraments, ordinances, prayers, alms. Restored Churches, and founded Schools, were only so many new points, on which, and in which, the true light shone. Isaiah's address to the Gospel Church, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,' was the phylactery around the man who is gone to that land, where 'there is no need of sun, nor moon, for the glory of God doth lighten it, and the Lamb is the light thereof.'"

EXTRACTS FROM SERMONS.

The sermons of a good man, one who earnestly desires and endeavours to live up to that standard which he places before others, will not only convey his views on the subjects treated of, but may be expected to reach the hearts of his people, by that laying open of the workings of his own mind which they unconsciously disclose.

With this persuasion, I append some extracts from sermons preached during the last two years of my husband's ministry; both as a farther illustration of his character and doctrine, and with the hope of influencing afresh the hearts of the survivors of that flock which he so truly loved, and so diligently taught.

The Blood of Christ. From 1 *John* i. 7.

The cleansing Blood of Christ was kept secret, in a measure, till His death and resurrection. And yet not so altogether. It began to flow in a little stream of mercy, when God spoke, after the fall, of His Son's heel bruising the serpent's head. It flowed onwards through the ages of the Patriarchs and Prophets; so that Abraham rejoiced in spirit to see that cleansing Blood, and the Prophets sought what the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory which should follow. And when God spake to mankind by His Son, and the blood of the Cross had fallen on the Jews, and forgiveness of sins was preached to all nations through faith in His Blood, it became a mighty stream of refreshment and consolation, passing down the barren and parched wilderness of human nature, and converting deserts of sin into fruitful fields of grace. He that washes in it is clean from all sin. He that keeps close by it must arrive, by its banks, at heavenly Canaan; for it flows into the lake before the

Throne of God, and is itself the water which runs through the city of life, for the cleansing of the nations of the redeemed,—of those who have washed their robes, and made then white in the blood of the Lamb.

Crucifixion of the Flesh. From Gal. v. 24.

The crucifying of the affections and lusts is painful; like the crucifixion of the Son of God. The cross which Jesus endured must have been agonizing, beyond all our conceptions. The nails pierced the tenderest parts of His hands and his feet; His body swung half supported by the lacerated tendons; His head was torn with thorns; His body was covered with blows and bruises; and weariness and the scorn and shame of men combined made the separation quicker between His body and His soul. And thus to take up the Cross of Christ is a painful thing; when we come, not only in word but in deed and in power and in the Holy Ghost, to stamp the cross upon our actions, and to put to death those old and favourite habits, which have shot their spreading roots deeply and thickly into our hearts and lives. When the devil is being cast out of the soul, he oftentimes foameth and teareth. If we think it is an easy thing to resist Satan, it must probably be because we have not strongly set our faces against him;—we have not by the earnestness of our attempt provoked him to any violence of opposition. The Saviour spoke of the crucifixion of sin as involving, oftentimes, acts of self-denial the most difficult to resolve upon and to execute. "And if thy right eye offend thee, pluck it out and cast it from thee; and if thy right hand offend thee, cut it off and cast it from thee." In order to be consistent, we must sometimes literally "crucify the affections." Like Abraham, we must be ready to give up an Isaac at God's command, and be willing to do violence to the most natural and closest ties, to prove that we love Christ more than father or mother or wife or sister. And if it

requires, as often it does, something like a literal crucifixion of the flesh, an affliction to some part of the body, or a sorrow which cuts deeply into the sensibilities of the mind, what bitterness is there in the fiery trial! Verily it doth not seem joyous, but grievous; nevertheless, it worketh the peaceable fruit of righteousness unto them that are exercised thereby.

Living by Faith. From Gal. ii. 20.

Is it so with you, dear Brethren? Does your conscience bear you witness. that the life which you now live in the flesh, you live by the faith of the Son of God? My Master Jesus once put the question to one who had been blind, whom he had restored to sight—"Dost thou believe in the Son of God?" "He answered and said, Who is He, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe; and he worshipped Him." Jesus is the Son of God; do you receive him? are you living by faith in that holy, saving, precious, name? Have you such faith that it reigns in your heart, and works in your life by love? Do you *live by faith*? For it is not enough to have faith in Christ, only when we are repeating the Creeds in the Church, or when the heart is peculiarly excited to lay hold of Him. The faithful are they who *live* by faith. And to live by faith in Jesus means,—that, when trouble comes upon us, we fly to Jesus as the Son of God, assured that He is able to save to the uttermost;—that, when we are in want, we remember that He wanted, and believe that God is able to supply all our need out of His riches in glory by Christ Jesus;—that, when we are in difficulties of body or mind, we can look unto Jesus to guide us with His eye;—that we can trust Him in life, and will trust Him in death; and, that we believe that our Redeemer shall stand at the latter day upon the earth, and that in our flesh we shall see

This is to live a life of faith. It is, to have faith in

our hearts, before God, believing in Jesus and rejoicing in Him, though we do not see Him; and to shew that we have it, before men, by the performance of those holy works which could only spring from a principle of faith in Jesus. Let us believe in Christ with all our hearts, and altogether cast all our care upon Him. Yes, by His grace, let us cast our faith into Him, and by Him live, ascribing glory to Him, and by Him to the Father and the Holy Ghost.

The All-sufficiency of Christ. From Coloss. iii. 11.

He is indeed all things to all Christians. He is to them made of God wisdom, and righteousness, and sanctification, and redemption. He is in them all, dwelling in them, and feeding their souls with Himself, the bread of life, and giving to them His blood to drink in a spiritual manner. He so abideth in them, that without Him they can do nothing. Yea, Christ is in them, except they be reprobates; and, if they have not His Spirit, they are none of His. The very life they lead in the flesh they lead by the faith of the Son of God; and Christ is in them the hope of glory. All lively members of Christ's Church are in Jesus Christ, who is our life; it is *that* which makes them live to God,—that they are in Christ, and Christ is in them. We have no need of any other Saviour but Christ, because we are "complete in Him." We glory not in man, however holy or divinely inspired, but only in Christ, our 'all in all;' that we are Christ's and Christ is God's. We esteem all things but loss and dung, in comparison of the excellency of the knowledge of Christ Jesus our Lord. Christ is so all in all, that when St. Paul spoke of preaching the Gospel, with all its doctrine, and in all its duties, he combined both these in the short expression, preaching 'Christ crucified;' or again, preaching 'the unsearchable riches of Christ.' For Christ is all and in all, in all God's Revelations to His Church; He is the Alpha and Omega of Revelation; the

testimony of Jesus is the spirit of prophecy; He is the author and finisher of our faith. All the spiritual blessings with which God hath blessed us in the Gospel are in Christ. It hath pleased Him to place Christ above all in heaven as well as all on earth; and, in some mysterious way, appointed to gather together in one *all things in Christ*, and to show His manifold wisdom to the principalities and powers in heavenly places by the Church. Christ is all and in all in nature, for He made all things, and without Him was not anything made that was made. Christ is all in all in Providence, "for by Him all things consist." Christ is all and in all in the Gospel, so that while there are many that are called lords, there is only one Lord of Lords, only one, who deserves the title of Lord, of Lord of our hearts, of our Lord and our God, and that is, the one Lord Jesus Christ, "by Whom are all things and we by Him."

The Christian Name. From Acts xi. 26.

Oh then, beloved Brethren, as you bear the Christian name, strive to act up to it. If there is no title in the world like yours, let there be no lives in the world like yours. If men pride themselves on acting worthily of a name which they have derived by long inheritance from their ancestors, Oh, do you walk worthy of that name which you possess by inheritance from your Christian forefathers, who drew it from Christ, the eternal Son of God. Value that most precious Blood of Christ with which you were redeemed from sin, and strive against that sin which brought Christ to the cross. Seek that Spirit of Christ, which may make you Christlike, or Christian, in your tempers, dispositions, and habits. Live so, that when the devils look at your life they may tremble and go away;—so, that angels may look at it and rejoice;—so, that men may look at it, and learn from it [illegible]ve to Christ;—so, that Christ may look at it, and travail of His soul and be satisfied. If you be

Christians both almost and altogether, Christians in spirit and in truth, you will delight in every thing in proportion as it is nearer to Christ, and brings you nearer to Him; you will abhor every thing in measure as it is more removed from Him, and pushes you further from Him. Thus you will delight in His Word, and in His Ordinances; and you will keep from the world, which crucified Christ, and the flesh, which in Him was crucified, and your great enemy the Devil. You will obey His advice to "watch and pray lest you enter into temptation," and will strive so to improve His grace that you may obtain His glory. You will use the means which He hath appointed, and expect from them the blessing which He hath promised. For, oh, how can they be called *Christians indeed*, who never come to the Supper which Christ hath appointed? It is a startling but undoubted truth, that the Christian name does not belong to us, except as we are in Communion with Christ; and if we are not so in the breaking of bread, which Christ hath appointed, what is there to assure ourselves and others that we are so in the Spirit? O brethren, in this and in all else, let all men see that you are Christians; let me see it; let the brethren see it; let it be seen by yourselves; let the world see it. To be a Christian—is to love Christ and to obey Him; and he who would shew his love to Christ must keep this and all His other commandments. And when you partake of the Lord's Supper, partake of it as Christians, not as unbelievers expecting no blessing; but with a full faith; confidently expecting that grace which Christ gives us according to our faith. And so, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." If you suffer, suffer as Christians, enduring the trouble for Christ's sake, and receiving it in a humble, patient, and improving, spirit. If you give alms, give nobly, like Christians, not like worldly men giving as little as they can, but giving freely to the Church as Christ has given freely to you.

If thus you honour the name of Christian, Christ will honour you when He comes in His glory. In that hour, when every name except the two names of 'Christ and His Christians' will sink into insignificance, He will punish all those who have refused or dishonoured His name, and crucified Him afresh and put Him to an open shame; and at the same time He shall be admired of His Saints, and glorified in all them that believe. Christ and His Christians shall then appear together in glory.

The World. From 1 *John* v. 4.

Baptized Christians, your Heavenly Father calls you, and your profession demands, that you should come out, and be separate from the world; and on that condition only doth God graciously engage to receive you as His sons and His daughters. Do not give way to the vanities of the world, either in person, possessions, manner, or society. For if you make the passing fashions of this world your aim, you will be counted in the eye of God as loving the world. And the Apostle, from whose words I am preaching, declares that "if any man love the world, the love of the Father is not in him." And is it not so, brethren? Is it not evidently the case, that those who love gay fashions, and sumptuous living, and the world's amusements, (balls and theatres, races and fairs,) is it not the lamentable fact that they are not the persons who love God? Those who love God do not love these things, but find them an hindrance to the love of God, and, if possible, have no connexion with them. As soldiers of Christ, you will not overcome the world by going into the enemy's camp. Being much with the world induces the care, the fashion, the spirit, of the world; and these make the love of the world. The true way to conquer the world by faith in Christ is to fly from it, to pray against the spirit of it, to resist the evil of it, and to love its opposites, Christ, and the Gospel, and the Church.

Salvation in Christ. From Acts iv. 12. *"Neither is there salvation in any other."*

Indeed there may be temporal deliverances wrought by man, and benefits of this life may come through human means; though even these have no effect, except through the grace and power of that saving God, whose name is *Jesus*. He is the Creator, by Whom God made the world; He is the Preserver, Who always worketh with His Father, in nature and in providence; but above all, He is the "Captain of Salvation,"—the "Author of eternal Salvation to all them that obey Him." There is no Saviour who can bring us to heaven but God, and God our Saviour is God the Son; and the name which He hath taken to Himself, since He hath been made flesh and dwelt amongst us, is *Jesus*. "Thou shalt call His name Jesus," (said the angel respecting Immanuel, or God with us,) "for He shall save His people from their sins." There is no salvation in any other. As no man "cometh to the Father," except through the Son Jesus, there is no coming to God except we come by Him. Men require a resting place for their souls; but "other foundation can no man lay than that is laid, which is Christ Jesus." Without new life we are dead in sin; and "he that hath the Son hath life, and he that hath not The Son of God hath not life." There are two things, without which no child of sinful man can ever return to God, or hope to enter heaven. These are, the forgiveness of sins, and holiness. For without the remission of our sins it is manifest that we never could stand before God, either now, or at the Judgment seat; and God Himself hath said that "without holiness no man shall see the Lord." Now Christ gave Himself a ransom for all, and came into the world "to save sinners;" but if sinners will not accept that ransom, they must remain unransomed, in the captivity to sin, in bondage unto punishment. God can be "just and the justifier of him which believeth in Jesus;" but He would not have been

just, (at least as far as we can see, and not in that way,) to give us remission of sins without the shedding of the blood of His Son. And so again, as there is no being saved without holiness, to this we can never attain any way acceptable unto God except by Christ. Not only man *will not* be holy without the revelation of the Gospel, but even man *cannot*. His nature is so fallen as to make his morals necessarily low. The laws which, in a state of nature, he makes for himself often make him worse. And the most polished reason, without the light of Christ, produces at best but a blemished and vain philosophy, and has but little influence on the life. Christ told his disciples " without me ye can do nothing." From whence the Church gathers her faithful testimony that " works, done before the grace of Christ and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ.... Yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but that they have the nature of sin." In any and every sense, none can save but only Christ. He is the only begotten Son of God, the only Redeemer, the man Who was the Son of God, Jesus Christ, the Lord of Glory, the only Judge of quick and dead. None but He who is God can forgive sins; none but the Man of Sorrows knoweth our sorrows, and can help to bear them; none can give us the victory over death, but He Who died and rose again; none can save from hell, but He Who was its plague, by going near it, and coming from it, by destroying Satan the prince of it, and assuring His Church that its gates should not prevail against her. * * * * * For salvation is God's gift, and God hath given His Son to the world for its Saviour. All salvation is from Him, from our first regeneration by water and the Holy Ghost, to our perfection in Christ, the author and finisher of our faith. Those who are saved are they whom the Father " hath given unto the Son;" and faith itself in Christ is the gift of God,

as every good and perfect gift proceedeth from Him. His richest and most unspeakable gift "is the gift of His Son;" and if we were to refuse Jesus, we should be refusing the gift of God; and there is no other way but by God's gift and grace that any sinner can be washed from his sins, and be sanctified, and saved.

The blessedness of joining in Public Prayer. From St. Matt. xviii. 20.

The promise is good to them, you observe, when they are gathered together in the name of Christ. It is not when men come together in the name of a party, with, (as St. Jude teaches,) sensual and unspiritual separations, or in the name of a particular leader: but when they assemble in the name of Christ, that is simply as Christians, members of the Church which is Christ's body, that the blessing of His presence is engaged to them. When thus peacefully met together in His name in the Church, then He is in the midst of them. He is in the midst of them all spiritually and invisibly, as the minister is in the midst of them all visibly and personally. He is present with them to hear their confession of sin, and to seal the declaration of pardon to those who are penitent. He stands in the midst of them to sprinkle them by faith with His precious blood, and so to cleanse their consciences from guilt, and to make them holy and zealous servants of the holy living God. He is there with the gifts of His Spirit, by which He knocks at hearts, and opens them, and dwells in them,—yea in the rebellious also. He is in the midst of His assembled people as God was in the midst of Paradise. He walked in that garden in the cool of the day; and the Lord Jesus hath spiritually said, that He spiritually walks in the midst of the golden candlesticks, which are the Churches of God. Christ is in the midst of the Church as the sun is in the midst of the universe, casting his beams hither and thither, pouring out from

His own divine fulness life, and light, and warmth, and increase. He promised in olden time, "In all places where I record *my name* I will come unto Thee, and I will bless thee." And this promise was repeated in my text by the Son of God, and is fulfilled in Christ, who hath engaged Himself to be in the midst of His people when gathered together in *His name*. In all ages of the Church, from the very earliest, the richest blessings have been vouchsafed to Christians when "met together." He fulfilled His promise to the letter when His disciples were "assembled" for fear of the Jews, after His resurrection, by coming to them and standing "in the midst of them;" again in their next Lord's day congregation, He "stood in the midst." He was assembled together with them when He renewed His promise of the Holy Ghost, and it was "when they were come together" that they beheld His ascension. "They were all with one accord in one place" when He first poured upon them the gifts and graces of the Holy Ghost, and became present with them by the indwelling Comforter. It was while they "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers," that the Church grew so fast and so perfectly, and "the Lord added to the Church daily such as should be saved." It was when "they lifted up their voice with one accord," and were assembled together, that they experienced the power of prayer in drawing forth new measures of the Holy Ghost. The Apostles and early Christians taught us, by the example of their practice, no less than in the inspired word, "not to forsake the assembling of ourselves together as the manner of some is." And Christ hath graciously made this promise, not only to a great multitude, but, with His usual spirit of mercy, even to "two or three." For had He said that the Cathedral must be crowded with thousands of worshippers, or hundreds of Christians be assembled in the Church, in order to secure the blessing of His presence, we

should manifestly oftentimes be in doubt whether there was a sufficient number to ensure the fulfilment of His promise. But as he hath engaged Himself to be with us and to bless us even when but "two or three are gathered together in His name," we can rejoice in the Lord always, even in our scanty weekly attendance. It is, indeed, most beautiful, (as the Psalmist expresses it,) to go up with a multitude to keep holy day in the house of God: but when it cannot be so, we bless Him for blessing us with His presence, when but a little company is met together; and He does hear us when we pray, and He fills our hearts with joy as we go through His Psalms and Hymns, and His Word in the Lesson pierces with instruction and delight into our souls * * * * * If, indeed, as is the case, Christ is present with us when we meet together, in such a way as He is not present at other times, we ought to neglect no opportunity of attending, for manifestly the blessing cannot rest upon those who refuse to come. Those who cannot come, but yearn to come, and do come when they can, may indeed share in His gracious presence, and have "the communion of saints," as they say the prayers and the praises of the Church from their sick beds. But as Christ hath promised to be with His people in their assemblies, surely those who can come and will not come practically say that they do not wish Him to be with them. O, Brethren, how shall we ever at the judgment seat be able to account for spending the time at home, in business which ought to have been put off till the next day, or in pleasures which deaden the soul, or in yawning idleness, when we might have been at Church seeking our Saviour's pardon, and finding our Saviour's presence, and speaking our Saviour's praise, and hearing the Word of God, and of those that speak in His name? How much do they lose who will not join in the public devotions of the Church of God! To be here shames us from yielding to sin, because we are close to others, weak as ourselves, who are struggling

against it, and whom Christ is leading triumphantly through it. To be here helps and comforts us by the sight of others, troubled just as much as we are, and subject to the same powerful temptations, but fellow-holders of the same faith, fellow-heirs of the same promise. If it is dreadful to be in the house of sin, it is blessed to be in the house of prayer, where one prays for another, and each prays for all; for while we pray together, (praying for and prayed for,) if one brother or sister be wandering, another is attentive, and prayer and praise are always going up to God through our Lord Jesus Christ. And so we may say with Jacob, "How dreadful is this place, this is none other than the House of God, and this is the gate of Heaven." Here we have fellowship with all the saints in heaven and earth. Here the angels watch us, and rejoice at the conversion of a sinner, and minister to the heirs of salvation. Here God is present; and where God is, what blessing is absent or away? Here we communicate with Christ and with one another in the Supper of the Lord, and Christ is with us and we are with Christ; and we eat of Him in our hearts by faith, and live by His life; and we dwell in Him, and He is in us. Come at all times, dear Brethren, and never be absent when you can be present. Thus, when your heart is swelling with gratitude for the mercies which God has showered upon you, you can pay your vow openly in the sight of the Lord, though your particular mercy may be but known in the secret of your own heart. And when you have any particular request to make, join your prayers to those of the Church, and God will hear and grant your petitions. You will here find set up a throne of grace, to which you may come near in the name of Jesus, and ask for mercy and grace to help in time of need.

Blessedness of seeking God in His House. Daily Service.

From St. Luke xxiv. 50—53.

This was the way in which they displayed their joy in Christ, and their earnest patience for the Holy Spirit,—not by living above the ordinances, not by arguing that, as they had seen so great a sight as Christ's Ascension, and believed so great a promise as the coming of the Holy Ghost, they therefore need not go to Church,—but by being "continually in the Temple, praising and blessing God." This may perhaps mean that they never omitted to attend the morning and evening sacrifice, which never ceased to be offered in the Temple, till the Temple ceased to stand; and also that they took all other private opportunities that they could find of retiring from the world into the house of the Father of Christ, and pouring forth to God their prayers and praises, in some retired part where none but God could see them. Nor was it only at this time, (that is, between Ascension-day and Whit Sunday,) that they attended morning and evening daily services, and spent much of the remainder of their time in the Church; for, after the outpouring of the Spirit, we read that they "continued daily with one accord in the Temple;" and again, afterwards, that "daily in the Temple and from house to house they ceased not to teach and preach Jesus Christ." O dear Brethren, how should we learn from their example, that whenever we have an opportunity, it is our duty and our privilege to attend the morning and evening daily prayers, and that it is an apostolical and edifying custom to spend other time, in private, in the house of God. For shall they be continually in the Jewish Temple, and shall we never be in the Christian Church, except when our consciences compel us to be there on the Lord's-day? Shall they, thus freshly anointed with the Saviour's blessing, so carefully attend the morning and evening *Jewish* sacrifice, and shall we Christian Churchmen

neglect, when we are able to attend, the *Christian* Church's daily morning and evening spiritual sacrifice of prayer and praise? If we would have our hearts prepared, like the apostles, for the outpouring of the Spirit, we shall truly be as continually as we can in the Temple, blessing and praising God; every day, if daily prayer and praise are made, as everywhere in the Christian Church they ought to be; but if not, then, at least, as often as they are. Christ is peculiarly present in the midst of those who meet together in His name; and those that seek Him the most frequently in the Temple will the most surely find Him, and have their hearts and lives the most vividly and deeply tinged with His Spirit. The Apostles were continually in the Temple blessing and praising God; according to the words of the Psalmist, "Blessed are they that dwell in Thy house, they will be alway praising Thee." By being there continually, our hearts will be accustomed and prepared for dwelling always in that Church in heaven, of which it is said respecting those that are in it, that "they shall go no more out." And by thus continually offering blessing and praise unto God, and to the Lamb, our hearts and voices will become prepared and attuned for joining in the Psalms and Anthems, which the glorified quire above is ever pouring forth unto God, and to the Lamb, and to the Spirit; not resting day nor night, but ever crying with fresh animation and devotion, "Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth are full of Thy Glory."

"*For where your treasure is, there will your heart be also.*" *From St. Matt.* vi. 21.

But if religion be no more to us than mere profession, then indeed it is not our treasure; if we esteem it as a common thing, or only value it amongst other things that we love. If God is not in our hearts, He is not our treasure; and if He is not our treasure, He will not be in our hearts.

To know, then, what our treasure is, we must look where our hearts are.

The Rest of the Christian. From St. Matt. xi. 28, 29, 30.

Yes, Christ does not bid the weary and the heavy laden to come unto Him for nothing. His promise is, "*And I will give you rest.*" A weary man finds rest, when that which made him weary is removed. A heavy laden man finds rest when his burden is lightened and the load borne for him. And if your burden has been sin, nothing will take it away, but looking unto Jesus; in whom you have forgiveness through the redemption of His blood, and Who saved you from the curse, by being made a curse for you. If your load has been sorrow, of body or of mind, nothing will give you rest under it, but coming to Jesus, who bore our sicknesses and carried our infirmities; and Who, in that He himself hath suffered being tempted, is able to succour them that are tempted. If your burden is your weakness, by coming unto Christ you will find that, as without Him you could do nothing, so, you can do all things "through Christ which strengtheneth you." To such, all such, Christ will give rest. And that "rest" shall be *His rest.* It shall be that rest of quietness, and peace, and assurance for ever, in which God did rest after making the world; in which Christ did rest, after His labours on the Cross, and His descent into hell; which was promised to the Jews, after their sorrows in Egypt; and which cometh in its fulness to the weary and heavy laden who come unto Christ. In the Son of God they find that peace, of which the prophet said "His rest shall be glorious." Indeed, this rest is not perfect here. Sin breaks it; calamity ruffles it; Satan intrudes upon it; the world fights against it. It is in the sleep of the saints, and thereafter in the presence of God in heaven, that the weary will be "at rest." Then "they shall rest from their labours, and their works

shall follow them." The Sun of Righteousness will calm every wind, and dry up every cloud, which has broken the rest of His people. "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels." The rest shall not be one of idleness, but of constant peace, and never-ceasing praise. The rest shall be full of active service to God, and the stillness such as when angels chaunt; like them, and with them, we shall "rest not day nor night" in ascribing salvation to Him that sitteth upon the throne, and unto the Lamb.

The Blessedness of the Christian. From Proverbs xiii. 15. *"The way of transgressors is hard."*

As I spoke, at the commencement, of the effect and force of contrasts, so now it naturally occurs to remark, that the hardness of the way of transgressors is even more strikingly apparent, when contrasted with the sweet and easy way of righteousness. The same Royal Author, whose inspired thoughts have furnished us with a text, and with many of the lines of our meditation, has said of Religion, that "Her ways are ways of pleasantness, and all her paths are peace." Indeed, the happiness of God's Children is but imperfect in this imperfect world. But if they have in any respect trials peculiar to them above other men, so have they much more an abundance of spiritual consolations and secret joys, peculiar to them above other men. And many thunderstorms, which bow the wicked with terror to the earth, pass over their heads without injuring or frightening them. They have "that peace of God, which passeth all understanding," and a "joy which no man taketh from them." "The secret of the Lord is with them that fear Him, and He shews them His covenant." When any burden presses on them, they have an Almighty Friend, ever ready to sympathise with their infirmities, and able to sustain them. When they are in want of anything good, they know to whom to apply,

they know in whom they have confided; and He knoweth how, either by marvellous, or what are called ordinary, methods, to supply their wants, and to deliver them out of temptations. What delights have they, peculiar to the faithful, in the Communion of Saints! They have fellowship with the Apostles, and with the Father, and his Son Jesus Christ, in discipline, in doctrine, and in breaking of bread, and in prayers. How glad they are when they go up to the house of God. How amiable do they find His tabernacles. With what delight do they sit under the shadow of His Word, and gather fruit from the branches of Christ. And who can tell the ecstasy, the rapture, of their souls, when they come duly prepared to the Supper of the Lord? How doth He reveal Himself to them in breaking of bread; how delicious the draught of the water of spiritual life. There is no part of religion which does not make them happy, while it makes them holy. Even their repentance has a holy attraction about it, so that they would not exchange it for a royal banquet. All the Psalms and Hymns they chant and sing, all the praises they offer, all the prayers they pour forth, all the alms they give, and every exercise of Christian charity, are to them so many occasions of joy, as well as exercises of virtue; foretastes of those eternal pleasures which Christ hath prepared for His servants, and which shall be without alloy, above conception, without end.

"*Christ Crucified.*" *From* 1 *Cor.* ii. 8.

Nor would men in the present day reject the Gospel, and crucify Christ afresh by their unbelief, if they knew the comforts and blessings of a spiritual confidence in the spiritual Redeemer. While we do not believe that it is the very smallest lessening of your guilt in disobeying the command of Christ, yet we feel that no man, who cared for his soul, would turn away from the Communion of the Body and Blood of Christ next Sunday, if he but knew the

blessed privilege of partaking of that means of grace from the Lord of Glory. If sinners could but know the sweet fruits of the Spirit which grow in the soul of the Christian, —could they but see how far greater is even the present blessedness of spiritual religion, than all the excitements of vanity, and pleasure, and pomp,—could they compare the communion of saints with the company of the wicked, even in reference to their present advantages and enjoyments,—could they conceive the loathing abhorrence in which themselves will some day hold all their fruitless and Satanic deeds,—could they picture to themselves some of the agonies caused by the transgressions of mankind, which pressed on the ploughed and furrowed back of the Lord of Glory,—we know that it does not take from their guilt, but still we are persuaded that could they but know the beauty of holiness, and the glory of well doing, and the peace of God, and the continued flow of that man's happiness who is drinking deeply of the wells of Salvation opened in the gospel,—they could not put Christ to an open shame; they would not crucify the Lord of Glory. * * *
O be not you in your souls tougher than that large veil which rent in twain at His decease from the top to the bottom, but rend your hearts with godly sorrow unto salvation which you will never be sorry for. Be not more callous than the earth, which quaked at His crucifixion, nor harder than those rocks and graves which opened at His death, nor more dead than those sleeping saints who broke the power of corruption, and were wakened from the sepulchre by the power of His sufferings. It was sin, thy sin, O sinner, (as our beautiful homily for to-day urges,) which called for the vile and slanderous death of Christ. Else He, being immortal in heaven, had not become mortal on earth. The true bread of the soul, He would not have hungered; the well of life eternal, He would not have thirsted. O will you not turn to Him, while He is turning to you, not reproachfully now, but affectionately

pointing to His wounds to evidence the greatness of His love to you. Will not, I say, His love, deeper than the *fathomable* ocean, more precious and unchanging than the gold which *can* be valued and *doth* perish, higher than the sky which *can* be measured,—will not His love, as seen on the Cross, soften you, and make you weep for your sin, and look for life in the death of Christ? Will it not lead you to hate sin, if you think that sin plucked God's Son out of heaven, and placed Him *there*?

On Praise. From Rom. xi. 36.

All should give Him all the glory that the highest powers of all can give. With David I say, "Give unto the Lord, O ye mighty, give unto the Lord glory and strength; give unto the Lord the honour due unto His name, worship the Lord in the beauty of holiness." I bid you say with Daniel, upon a review of His mercies, and a contemplation of His providences, and faith in His words, "How great are His signs, and how mighty are His wonders!" For all the wisdom He hath given us, let us praise Him, "the only wise God." Yea, for all our hopes of immortality, and for any light we may possess, let us give thanks unto "the Blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see." For as we have nothing but what we have received, certainly "Not unto us, O Lord, not unto us, but unto Thy Name be the praise, for Thy loving mercy, and for Thy truth's sake." We should constantly strive to give "glory to God in the highest," and "on earth peace, good-will towards men." Unto Jesus our hearts should ever be crying, in the song of those who accompanied Him in His procession to Jerusalem, "Blessed be He that cometh in the name of the Lord; Hosanna in the highest." For God has declared, by the mouth of His Apostles, that it is His will to receive continual

"glory in the Church throughout all ages, world without end. Amen." And we know that, even in heaven, the wise and mighty seraphs are so far from honouring themselves, that all their honour consists in their honouring God. Elders are there continually falling down and worshipping the enthroned and everliving God and Saviour, and saying, "Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are, and were created." All creatures, multitudinous angels, and mysterious beasts, have it for their constant work to say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever." The Apostle puts his own seal to his inspired declaration, that of God are all things, and through Him, and to Him, and that glory should be always and for all things ascribed to Him, by saying at the end, "*Amen.*" O let us not be so slow in mind or in life as to miss the saying of "Amen." At the end of each prayer, when glory is ascribed to God, through His Son Jesus, let every heart prove that it sets to its seal that God is glorious, by saying with the mouth a loud and hearty *Amen.* When, in thanks, we celebrate God as "The Father of all mercies," and in the Psalms and Hymns chant, or speak forth, His Almighty glory, let the earth witness the sound of our voices, and let Heaven witness the song and melody of our hearts. * * * What means we have of praising God in His Holy Church! What numerous and blessed opportunities in the Psalms appointed in our daily services! How appropriate to praise the hymn *Te Deum,* and the other new-made songs in the Church! And at the time of Communion, that chief hour of man's highest praise to God, what noble soul-inspiring anthems has the Church provided for us, leading us with all the worthy powers in heaven and earth to cry, adoring, Holy, Holy, Holy! and to ascribe salvation to Him that sitteth upon the Throne, and unto the Lamb.

O, dear brethren, if thus we could always praise God for all things, how confident we should be in our hearts, how safe in respect of eternity. If, I say, we could learn to praise God in all things, we should be humbled by praising Him when He crowned us with joy, and lifted up by praising Him when He humbled us with sorrow. Loving Him, the giver, more than all His gifts, we should learn in whatsoever state we are therewith to be content. With St. Paul we should know both how to be abased and how to abound; everywhere in all things we should be instructed, both to be full and to be hungry, both to abound and to suffer need. We should find ourselves more and more able to say with him, "I can do all things through Christ which strengtheneth me." For as all things are "of God," He will give all good things to them that love Him; "no good thing will He withhold from them that live a godly life." As all things are "through Him," all things are ours, because we are Christ's, and Christ is God's. As all things are "to Him," He will be sure to give us all such things as will lead us the nearer towards Him, and lift us to higher places in the Gospel, to the praise of the glory of His grace. O, let us reverence Him, who is so powerful as to be Almighty. Let us acknowledge Him, who is the only God, and say, "Unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." Let us adore Him with all the humbled ecstacy that His grace can work in the deep feeling of our hearts. Let us love Him, from whom hath come every good thing that ever we had. Let us fear Him, who can cast both body and soul into the lake of fire. Let us serve Him, who is served by His angels, and wanteth not anything of our service, and yet is pleased to require it and accept it. As He hath given His Son to us, and all things with Him, let us give ourselves to God, and all we have. Let us take it for our motto, our rule, our law, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the

glory of God." And so the Lord will deliver us from every evil work, and make us perfect in every good work, and preserve us unto His heavenly kingdom. To Him all praise, higher than we can render, longer than we can think of, be given ever more,—to God the Father, Son, and Holy Ghost.

The Church the fitting place for Praise.

And so will it be with us, if we like them look to the ascended Jesus, and then constantly come to the Temple, (which is the Church of God,) and bless and praise Him. For our coming to the Temple will bring us nearer unto Jesus; and our going near to Him will make us love to be in His Father's house; and we shall be of that blessed number who are always blessing and praising Him.

Unity of the Church.

We read in the Acts that so perfect was this unity, that "all that believed were together and had all things common." And so, notwithstanding human weakness, and contrary circumstances, and evil spirits driving men different ways, there has been always a great degree of union in the Holy Catholic Church of Christ;—greater than was ever exhibited by any other body, society, or nation, from the time of the flood, or the days of Adam,—a picture of that cloudless unity which shall be breathed over the triumphant Church by the Sun of Righteousness in Heaven. Indeed, in the course of the eighteen or nineteen centuries which have rolled by, since the first formation of the Church, separations have taken place between different parts of it; interfering, doubtless, with the perfect oneness which is to be desired, but still not destroying all the essentials, nor removing the remains, of unity.

In the eleventh century, the Catholic Church became divided into two, the Eastern and Western branches of it·

In the sixteenth century a further separation took place, some parts of the Western Church, (our own Island amongst them,) desiring a Reformation of such errors, abuses, superstitions, and corruptions, as through the infirmity of man had crept into the doctrines and practices of the Church since its foundation. But other parts of the Western Church refusing these alterations, remained *unreformed.* So that the Church has possessed from that time three principal divisions,—the Eastern or Greek Churches,—the Western Church,—and the British reformed Churches; this last including the sister and daughter Churches of Scotland, America, and the Colonies. Between these three great branches of the Church little outward communion is now possible. For the Church of Rome has added to the "faith once delivered to the saints;" and engrafted what we are firmly persuaded to be errors upon the truth of God; and has overloaded herself with ceremonies, till they have become dangerous superstitions. She has, moreover, sinned against unity, by making her errors binding as terms of communion, and by clothing herself with cursing against the British Church, and, to a certain extent, denying the Catholicity of the Eastern Church. Nevertheless, with the spiritual members of that Church, there still remains to us the inward part of "the communion of saints." All the members of the three grand branches of Christ's Church hold the three Creeds, the Apostles', Nicene, and the Athanasian; though the Roman Church has unwarrantably and erroneously, as we think, added a fourth Creed, called the Bull or Creed of Pope Pius IV. But we have with all these churches "one hope of our calling, one Lord, one faith, one Baptism, one God and Father of us all." We have one origin from Christ and His Apostles, one faith as expressed in the Scriptures and the three Creeds, one ministry of Bishops, Priests, and Deacons, derived by succession from the Apostles, and a communion of desire, though not of united action.

But to speak particularly of those things with which we have most particularly to do. How beautiful is the communion of the British Churches! If you go from this, our Parish Church, to the other churches within our Borough, at Bratton, or Dilton, or at Marsh, you will find the same form of sound words, (as St. Paul expresses it,) the same confessions, and prayers, and praises, and thanksgivings, and sacraments, and ordinances, and the same blessed and glorious Gospel, which is "the power of God unto salvation to every one that believeth." Or if, through any change of circumstances, or merely in a temporary absence, you go out of this parish to another, still you find the same communion of the same blessed Church, the same Bible, the same Prayer-book, the same Word, the same Sacraments, So it would be, were you to visit all the churches in this country, from the northernmost town to the most southern village,—from the commercial cities of the west to the agricultural districts of the east. No difference would you perceive, in the least essential matter, in all our worship; but a sufficient degree of uniformity to make up a beautiful spectacle of unity. And so, again, if you were to leave England for Scotland, you would find a Sister Church, worshipping in all essential matters in perfect communion with us; and the same in the daughter churches of America and the Colonies. Truly, if it may be said that the sun never sets on the British flag, it may be said, with equal truth, that the sun never sets on the British Church. There is no part of the world, where a a member of the English Church cannot have spiritual communion with some offshoot, or diocese, or clergyman, of it. And wherever this is, you will find the same unity of worship, Word, Sacraments, and Communion. This is a blessed fact, and one not sufficiently considered. We are apt to exaggerate differences, and our enemies on the one side and the other sneer at us for them. While men's minds are differently constituted, there will always be differences

in some parts of different men's teaching, and variations in minor and unessential matters. But I speak deliberately, when I say that I do not believe there is a closer unity of worship to be found on earth, than is to be found in the communion of the British Churches; in which, wherever you go, North, or South, or East, or West, you will find, as an English Churchman, a unity,—almost a sameness,—of communion. The same Prayer-book, which you used in your village church at home, is seen administered in the same way, whether on the banks of the Rhine, or of the Swan River.

Advantages of Fellowship with the Church.
From 2 *Tim.* iv. 11.

The Gospels of St. Matthew and St. John were written, we know, by Apostles. Those of St. Mark and St. Luke were entrusted by the Holy Spirit, not to Apostles, but to Apostolic men, companions of the Apostles. And we may not unreasonably believe, that it was this very companionship with the Apostles which brought them to so high a state of spiritual perfection, that they were chosen of God to be Evangelists of His Son. From his constant intercourse, his close friendship and communion, with the thirteenth Apostle St. Paul, St. Luke obtained those spiritual gifts, that increase of wisdom and revelation in the knowledge of Christ, that fitted him, equally with the eye-witnesses St. Matthew and St. John, to deliver the Gospel to mankind. From this companionship sprang his two honourable compositions, honoured above all merely human writings by the approval of the Holy Ghost, and their admission into the Canon of Scripture, now read over all the world, and obeyed by all the Church as the Word of God. Let us, dear brethren, learn from his example to keep close to the Apostles of Christ. Let us consider how the early Christians all partook of the same character, which I have described as belonging to St. Luke, of adhering closely to the Apostles and Prophets on

whom Christ built His Church, He Himself being the chief and most precious corner stone. We read of them, "And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." From this steadfast communion with the Apostles they derived a constant stream of inspired teaching, the commuication of many spiritual gifts, and consolations from the comfort with which God did comfort them. Thus St. John wrote—"That which we have seen and heard declare we unto you, that ye all may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ." And of those who divided themselves and separated from the Apostles he wrote thus—"They went out from us, but they were not of us, for if they had been of us, they no doubt would have continued with us, but they went out that they might be made manifest that they were not all of us." Most thoroughly persuaded am I, beloved brethren, both by principles drawn from the Word of God, and from facts known from the history of the Church, that if we would enter into the spirit of the Word, and enjoy large gifts of the Holy Ghost,—if we would have anything like the measure of grace which came to St. Luke and the early Christians,—we must seek it, as they did, by constant communion with the Apostles in the Church of Christ. There may be much excitement of feeling, and temporary piety, in those who separate from the Church; but for a regular and steady increase in grace, and in knowledge, for a growth of the fruits of the Spirit continually enduring to the end, men must hold communion with the Church which was founded by the Apostles under Christ; and so do they most have communion with the Apostles, and thus also, (as St. John declared,) with the Father and with His Son Jesus Christ.

Prayer and Alms. From Acts x. 4.

Seeing then, dear brethren, that the prayers and alms of

Cornelius obtained for him such high favour from God, going up even into heaven for a memorial of his person, let us strive after the full exercise of the same graces, that we may be partakers of the same blessings. The Lord will certainly send the same tokens of His approval to us, if we, by His grace, offer the same spiritual prayers, the same abundant alms, to heaven. In answer to the prayers and alms of Cornelius, the Lord sent him the knowledge of His Gospel, and the power of His Holy Ghost, and an entrance into His Church by Baptism, and a title to eternal life, and so will He reward devout and charitable souls now with messages of His love, and consolations of His Spirit, and in the world to come with life eternal. For if he heard Cornelius *the heathen*, much more He heard and accepted the prayers and alms of Cornelius after he became His child; and oh! we should have little faith, indeed, if we could not believe that He would hear us, whom He has called from strangers to be friends, from aliens to be sons. The Lord, who says in His Word, "Put me in remembrance," will not fail to remember us, if we do send up our prayers and our alms as a memorial before Him; for He has not bid us seek Him in vain. And if we pray without ceasing, and give our alms cheerfully and plentifully, we shall find our means of giving multiplied, for the Lord will increase the seed that we sow, and give us grace and substance that we may have wherewith to give to Him again. And we shall also find that the principle, both of praying and of almsgiving, will expand and increase with the exercise. We shall find ourselves, year by year, enabled to pray more, and to give more. We shall be released by the Spirit of God from many wants that bound us at first, and from many luxuries which took up time that might have been spent in prayer, and money which might have gone in alms. From these wants, from these luxuries, the faithful offerer of prayer and alms will find himself more and more disengaged and disentangled; and of both he will

give more and more. The most that he can give will be but little, and all will be of God's grace, who gives us the disposition, and the means, to give; and the least that He gives us in return will be far greater than our deserts, or expectations. Whosoever shall give a cup of cold water to drink in Christ's name to one, on the express ground that he belongs to Christ, we have Christ's word for it, that he shall not lose his reward. He is not unrighteous, to forget works and labours of love showed for His name's sake towards the objects of prayers and alms. Oh, how great the blessedness of having the text fulfilled to us! that our prayers and our alms should come up for a memorial before God, so that He should remember us, and Christ should confess us before Him, and He should send us the gifts of His Spirit, and everlasting consolations, and good hope through grace. Oh, how sad if the text should not be fulfilled in us; if little faith, or few prayers, little or no alms, go up from us;—not enough in number, not enough in love, to form a memorial before God for us;—so that God will not remember us, when He is giving charges to His angels, and sending out His hidden blessings, and prospering, and guiding, and saving, those who out of love to Christ offer to God their prayers, and to God and men their alms.

Prayer and alms must go together, in order to be accepted as a memorial before God. They are the two wings on which the soul mounts up to Him. And as is a bird with one wing, so is a man with prayers without alms, or alms without prayers. With one wing he tries to mount upwards, almost in vain, kept by his want of wing close to earthliness and a carnal mind, while he is struggling to set his affections on things above; and so he is seen sideling along, and falling as oft as he rises, and wavering hither and thither, and wandering out of the track. Shall we pray to God, and not hear man when he prays to us? Or shall we think that such prayers shall be heard? Or shall we offer our alms without

shewing our charity by our prayers? Oh, if we did so, though we gave all our goods to the poor, it would profit us nothing, nor would it form for us a memorial before God.

Alms, Tithes. From Heb. vii. 8.

In bringing this subject before you, and recommending you to separate your tithes to the service of God, I am not advocating so much a strict separation of an exact tenth, as of some certain contribution on the part of every Churchman to the service of the Church. Some may be able to give more than the tenth, and then, truly, I do not know why a tenth should be considered sufficient. And others may not be able to give so much; only let them take care in that case not to be satisfied with giving nothing. That which I would recommend all to give should be some defined part and portion, according to their means, as a token of homage and fealty to God, whose tenants and lieges we are in all that we possess; as a proof of our affection to God, His worship, His ministers, and His poor; and as an evidence of our gratitude for the loving kindness and tender mercies with which he hath crowned our cups; and in giving back to Him a portion of what He hath given us, we do but acknowledge our persuasion of this truth, and act upon it.

I am convinced that very many benefits to the cause of charity and religion would spring from every man's thus resolving to separate some portion of his income, his gains, and his livelihood, to the service of God.

Thus, it would be the means that all would give somewhat equally. Yea, such would be the exact measure, if all gave their tithes. The poor man's tenth would be small according to his poverty, and the rich man's tenth would be large according to his riches. But it would come like the manna, of which "he that had gathered much had nothing over, and he that had gathered little had no lack." And the poor man

might make his small heap the heavier of the two, by accompanying it with a richer gift of prayer and affection.

Again, by this method all would always have something to give. We should not doubt whether we could conscientiously bestow our charity; because if we had it, we could give it, and if we had it not, we could not give it.

By this method how much more would be given than is given at present! Charity now falls in little and few drops from hands which have freely received incalculable blessings. And I believe that if the man who is called liberal were to make a reckoning of his bounty in his conscience, he would blush at the small amount that he gives in comparison with what he has. But if he were to separate some fixed portion of his blessings. (which would thus increase as his blessings increased, and be smaller when those decreased,) it would surprise this same man how much more he gave, without feeling it. As the separation of the Lord's day makes us worship more, and the separation of the Lord's House makes us reverence God more, even so, the separation of our tithes, or our portions, would lead to much larger contributions to the service of the saints.

And, by this means, what was given would not be given grudgingly, or of necessity, but would be the offering of a cheerful giver, which the Lord loveth. Men who gave would not regret it, because it would already have been given to God; so that we should appear to ourselves to be but the stewards and distributors of our own charity.

And, lastly, this plan would draw down from God a blessing both upon our souls and our bodies. For our sakes the Lord spake thus by His prophet Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The part that was separated to the use of God and the

Church would be as holy first-fruits, sanctifying the lump of our possessions. It would call down larger stores of blessings from Him whom it honoured, and from whom the silver and the gold come. Yea, if we had only faith to receive it, and to act upon it, God would not leave empty that bag in which we laid up our tithes.

Almsgiving. From Hebrews xiii. 15, 16.

We can never be without an excitement to give, for Christ's sacrificing love is always present, to constrain us to imitate His poverty, by stripping ourselves that we may be rich. We are never without objects to relieve, for "ye have the poor always with you." And, oh, I doubt whether Christians have reason to be satisfied with the great things that they have done. Certainly they have not, if their charity has been at no sacrifice,—if to give has not been to give up,—if they have lost nothing, felt nothing, in giving to God and His servants. We can never, let me say again, want opportunities to give; for we never enter His Church, but the alms-box is open, inviting us to do good and to communicate, either in relieving the poor in the midst of whom we live, or in spreading the Gospel in foreign parts. While the poor man gives nothing, and the middle and richer classes give as they think their rank will require of them in the eyes of men, it is no wonder that the sacrifice is mean which is offered by the Church to God. While each thinks *how little* he can give, it would be indeed a marvel if the heap were great. Large gifts, and endowments, and charities, will only come from the opposite habit, a studious and constant endeavour to give as much as we can. While a sacrifice is unpleasant to man, it will be displeasing in the eye of God, and has a sourness in its niggardly exercise. It is when charity flows ever springingly from love, when almsgiving becomes our passion, that we shall wish great things, and do great things, and have great results. We all love to please

ourselves; and if, therefore, generosity becomes our chief pleasure, it will become itself the object of our desires; and the desire is one chief step to the attainment. The act of almsgiving, like all other exercises, grows while it is working; it increases in joy, and by its joy, and by the oil and grace with which the Spirit constantly feeds its lamp.

On the Value of the Psalms.

The Psalms undoubtedly form one of the most delightful portions of the Word of God. They cast upon the laws and histories of the Old Testament a light, somewhat similar to that which is thrown upon the New Testament by the Epistles. They represent a soul acting out the rest of God's Word, rejoicing in the light of His countenance, and running the way of His commandments. They suit the penitent, and supply him with language in which to cry for mercy. And nothing is so appropriate to the heart of him that rejoiceth, as to shew himself "glad in the Lord with Psalms." We find them interwoven into almost every portion of the New Testament. Christ chose none other than the words of the Psalmist, to express his deep agonies upon the Cross, "My God, my God, why hast Thou forsaken me?" And He ended His life with the words of a Psalm, "Into Thy hands I commend my spirit." His Apostles applied them in the way of prophecy and spiritual adaptation. And the Church has ever since used them as her daily song and chant of joy; drawing out of these treasures things old and new; discovering in them not only the National Song of Moses and of David, but also prophecies and celebrations, memorials of Jesus, and His victories over sin and Satan and death; and finding herself furnished in them with better hymns to celebrate even the birth, and resurrection, and ascension, of her Lord, and all the subjects of her most joyful festivals, than any heart of man could conceive, or any human pen write for her.

The Blessedness of Believers.

How great is the blessedness of those who believe in an invisible Almighty God, the Father, the Son, and the Holy Ghost! They are blessed at all times and in all places, and in all circumstances; in life, in death, and in eternity; blessed here with the grace of Christ, and blessed hereafter with His visible presence; blessed in tribulation, for God is with them; blessed in prosperity, for they are rich towards God. Their faith triumphs over death itself, and lays hold on eternal life.

The Power of Prayer. From St. James v. 16.

And other men, of like passions with Elias, had a like power in prayer. Abraham had his weak points, and yet, when he prayed for the sparing of Sodom and Gomorrah, his supplication had such influence on the counsels of God, that it has been truly said that "Abraham left off asking before God left off granting." Jacob was a man full of infirmities, and yet so fervent and energetic was his wrestling in prayer, that his name was changed to "Israel," because (said the Lord,) "as a prince hast thou power with God, and with men, and hast prevailed." Moses once gave way to pettishness and passion, and yet his prayer could draw down thunder upon his enemies, and the lifting up of his hands could give victory to his people in the hour of battle. David was a man of warm passions, which once led him, alas, into a dreadful sin, but, on the whole, he was a man after God's own heart. And, oh, what power was there in the prayers of David. Every Psalm is an instance of fervent, effectual, much availing, prayer, beginning oftentimes with sorrow, and clouds, and low spirits, but ending always with joy, and sunshine, and thanksgiving. The Apostles were but weak men, liable to sin, and yet when did you ever read of the prayer of an apostle which did not get an answer? When Peter was cast into prison, "prayer was made without ceasing of the Church unto God for him;" and we read that the very same

night God heard the prayer, and broke off his chains, and he passed through the guard who were watching, without being seen, and the iron gates flew open of their own accord.

Now these things "were written for our admonition, upon whom the ends of the world are come." They were brought about by prayer of men of like passions with us, and by this we are taught that, weak as we are, God will not fail to bless and to answer the prayer which is put up in faith. The Bible seems to say to us, that if Elias, and Abraham, and Jacob, and Moses, and David, and Paul, were all men of passions like our own, and yet their prayers were heard, why may not we take courage and believe that a similar answer shall be vouchsafed to ourselves? Indeed, what we want is *faith*. "All things are possible to him that believeth." All these saints *believed* that they should have what they prayed for.

Fervour in Prayer. From Romans xii. 11.

To this end we must be "fervent in spirit," warm and spiritual, both in our public and private devotions. A body without any warmth at all is a dead body. A soul which has no fervour at all—has that soul any life at all? Coldness of spirit in the service of God robs the conscience of peace, and displeases God, who, having loved us with unspeakable love, requires us to love Him again with all the affections of our hearts, with all the faculties of our minds, with all the powers of our souls, and all the strength that He gives us. All mighty deeds of faith, all enterprises of religious love, have sprung from those who have been "fervent in spirit;" the love of Christ constraining them, their hearts melted into a fervent stream of love by the contemplation of His love. Thence, I say, have sprung all the most generous charities, all the most acceptable acts of self-denial. And thus, oftentimes, the same disposition (even that of Mary Magdalene) which has been zealous in the service of sin, when corrected

by the grace of Christ, becomes the most "fervent in spirit," the most filled with the overflowing love of God. God doth desire in us not the spirit of a slave, which only prays to Him because the man is afraid not to pray, but the Spirit of His Son in our hearts, serving Him, loving Him, and calling upon Him as Abba, our Father. Fervour in spirit, to which St. Paul exhorts, is the same kind of inward condition which our Lord says His Father seeks in His worshippers, by which they "worship Him in spirit and in truth." It is that which St. Jude refers to as "praying in the Holy Ghost." For it is only by the Holy Ghost, or Spirit of God, descending with spiritual fire upon our sacrifices of prayer and praise, that they catch their proper warmth, and so can be described as "fervent (that is, warm, boiling, burning) in spirit." Whether we are praying with the members of the Church in the House of God, or offering our supplications at home in our closets; whether we pray with a book, or without one,—there is no great difference; but the greatest difference exists between him who, in a languid, careless, and wandering manner, goes through his little better than outward devotions, and him who is "fervent in spirit," his prayer and praises flying upwards to God in heaven on the wings of faith and love.

The Power of Prayer. From Psalm cvi. 15.

The Word of God is full of holy promises, and declarations that God will grant the prayers of His people. It teaches us that He knoweth their desires, and His ear hearkeneth thereto. And in the New Testament the promises of this nature are more abundant, and extensive, and absolute, than ever before. Christ said, "All things whatsoever ye shall ask in prayer believing ye shall receive." And as the Psalmist could say under the old Covenant, "I love the Lord, because He hath heard my voice and my supplication," so much more the Apostle could say in the new Covenant,

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Prayer, indeed, to be effectual, must be put up by "a righteous man," and it must be offered in the name of Jesus, and it must be made in submission to the will of God. But when it has all these accompaniments, the promises to it are only bounded by the largeness of its requests. "Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you." Yea, and Christ hath declared that it is the *experience* of the Church that God hath been thus faithful in hearing and answering prayer, "For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

On Prayer. From St. Luke xviii. 1.

The end of this Parable was to teach us "that men ought always to pray and not to faint." So St. Paul exhorted, by the same Spirit of Christ, that we should be "praying always, with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication;" that we should "continue instant in prayer," and "pray without ceasing." We should not be as St Peter when he could not watch *one hour* with Christ in prayer, and was therefore the more ready, in that prayerless frame, to deny Christ, and whose faith would have failed but for Christ's prayer on his behalf—as indeed we, whether praying, or failing to pray, could never stand against Satan but that Christ ever liveth to make intercession for us. Our Lord taught us in this passage to strive after a life of prayer; that as a man is counted to be doing that *always*, which he does so often that it colours all his actions, so we might pray to that extent, and attain by our prayers to such spirituality, that our life might appear in the sight of God and Angels

and men as one long prayer. Prayer should be the salt seasoning all our thoughts and all our actions. Our hearts should be like the flowers and the trees, ever mounting and looking upwards unto God, and spreading out the best of our blossoms and our fruits to Him from Whom they all come. Yea, like them, looking upwards till we droop, and fall, and die.

The Glory, Honour, and Immortality, of the Christian. From Romans ii. 7—11.

Nothing beneath the heavens can satisfy the immortal soul of man. Earthly pomp, and grandeur, and honour, weary him whom they draw on in their pursuit; and he who has the most of them finds them the greatest burdens,—golden chains, strongly binding him as a slave without escape. That which men call *glory* has no glory in comparison of the glory of heaven, which so far excelleth it; and earthly *honour* is but honour among worms and ashes; and as for *immortality*, the world uses its name in reference to those whom it loves; but, oh, it has scarcely a vanishing shadow of it. But true "glory, honour, and immortality," are to be found at the right hand of God, and are laid up for those that love Him. Glory, so great that no affliction is worthy to be compared with it, exceeding and eternal, incorruptible, and that fadeth not away. Honour, which cometh from God only, and therefore cannot be attained by those who make it the great object of their lives to get honour one from another. Immortality, clothing our mortal bodies, conferring perfect freedom from the second death, and the certain enjoyment of everlasting life.

On Saintliness of Character.

Why should not we be high saints, like those of whom we read? Why, I say, should we not live, and pray, and depend on God, in such a manner as to have full assurance of faith

that, when we depart, we shall be with Christ, and that God will make us to be numbered with His saints in glory everlasting? We may be certain that the only way to be saints at all is to try to be very high saints. There is no standard by which we shall attain to *any* holiness, but that of trying to be "holy as God is holy;" no way of mortifying imperfection, but by aiming at being "perfect even as our Father which is in heaven is perfect." If we only aim at being *half saints*, we leave our salvation to a chance, and run the risk of being lost, even if there is some hope that we may be saved. Let not our weakness discourage us, nor make us despair; but let it not induce us to remain in a lukewarm half Christian state. If we are strong in faith, God promises to make us stronger, and says that "as our day is, so shall our strength be." And even if we are weak,—as, oh, we all are in comparison of what we should be,—He says, "Wait on the Lord and He shall renew thy strength." Not, "thou shalt not feel weak;" not, "thou shalt not want strength;" but, "when thou fallest, God will raise thee up; He will make His strength perfect in thy weakness: though thy body is sown in weakness, it shall be raised in power."

The Excellency of Praise.

Even prayer must yield to praise. Prayer reminds us of the sin we have to confess, and of the earthly chains which make our poor services oftentimes so wearisome. We kneel in the dust, and recollect that to dust we all must come. But praise reminds us of the "righteousness which is of God by faith in Jesus Christ," and of the highest heavens of everlasting life. Prayer speaks of ourselves; praise speaks of God. Prayer tells its wants; praise blesses God for supplying them out of His riches in glory by Christ Jesus.

Fasting. From St. Matt. iv. 2.

I need scarcely observe that in fasting we are acting agree-

ably, not only to the example, but to the express direction, of the Lord Jesus. He taught His disciples *how* they were to fast; not as hypocrites to be seen of men, but anointing their heads and washing their faces, that they might not appear unto men to fast, but unto their Father which is in secret. When the disciples of John Baptist asked of Jesus why His disciples did not fast, while they and the Pharisees did, He taught them that His followers were like the attendants at a marriage while He was with them, to whom fasting therefore at that time was unsuitable; but, (said He,) "the days will come when the bridegroom shall be taken from them, and *then shall they fast.*"

It is most strange that fasting should be so little thought of by religious persons, considering not only this Divine teaching, and our Lord's great example, but also this startling fact—that we read of no man of peculiar eminence in the kingdom of God, of whose fasting we may not be assured. In addition to Moses, Elijah, and the Lord Jesus, whom I mentioned before, I may remind you, that the Psalmist humbled his soul with fasting,—that in that way Daniel set his face to seek the Lord God,—that the early Church in the Acts fasted,—that St. Paul gave directions to believers to give themselves for a season to fasting and prayer,—that he declared of his own practice, "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a cast-away."

And is it not, then, strange that, in spite of all these great and many examples, men who wish to stand in the grace of God should be so bold as to give up fasting? It would be still more surprising, did we not know, from experience, the weakness of man and the deceitfulness of the heart.

You cannot fast acceptably without casting away the sin for which you fast. But fasting may be a means to help you against some easily besetting sin, for Jesus said of one kind

of devil, that "it goeth not out but by fasting and prayer." As He prepared Himself by a fast for His temptation, we, whose strength is weaker than His weakness, may learn thereby from Him the means of conquering the flesh, and of so resisting Satan that he may flee from us.

"*Seeking for Jesus.*" *From St. John* vi. 24.

Let us *all* be spiritually "seeking for Jesus." All, I say, for all need Him. There is none other name under heaven given amongst men, whereby any of us can be saved, but the name of Jesus only. Let the young seek Him, for He hath said, "They that seek me early shall find me." Let the old seek Him, before death seek them for its prey. Let the man seek Him who, for His sake, became a man; let the woman seek Him who, for her, was born the child of a woman. Let the busy seek Him, for what will it profit them to gain the whole world, if they lose their own souls? Let the idle seek Him, for those who have the most leisure for religion have the least excuse for neglecting it. Let the rich seek Him, for He is as a treasure hid in a field, which when a man findeth he selleth all that he hath to buy it; and let the poor seek Him, for none but He can make the poor rich in faith, and heirs of the kingdom which God hath promised to them that love Him. Let the sinner seek Him, for it is only through Jesus that he can have the forgiveness of any of his sins, and through Jesus they may all be forgiven. And, oh, I need not say, let the saint seek Him, for it is "seeking for Jesus" that makes him a saint, and in seeking Him it will be, that he shall be transformed from glory to glory, even as by the Spirit of the Lord Jesus.

Let us be "seeking for Jesus" *everywhere*. Seek Him at home, and seek Him abroad; seek Him in company, and seek Him when alone. Wherever you are,—in the field of Nature which is His work, in the study of the Bible which is His Word,—He is everywhere, and everywhere He should be

sought. Indeed, those who seek Jesus everywhere will find Him everywhere; and those who seek Him nowhere may perhaps nowhere find Him. And let us especially seek Him in His Father's house of prayer; as Mary and Joseph did, and found Him in it. For while He is everywhere in the hearts of His people, He hath promised His especial presence to their congregations in His Church, saying, "Where two or three are gathered together in my name, there am I in the midst of them." We have thus His own word for it, that we shall most certainly be successful in finding Him, when we are "seeking for Jesus" in the temple.

And again, let us be "seeking for Jesus" *always*. Let our waking thoughts be of Him in the morning, and the remembrance of Jesus lull us to sleep at night. In our very ablutions we may pray to be washed in His blood; in putting on our clothes, pray that we may put on Christ; or, in putting them off, that for His sake we may put off sin. Let us seek for Jesus in all our occupations, whatever we do in word or deed doing all in the name of the Lord Jesus, giving thanks unto God and the Father by Him. Even in our recreations, let us be sure to draw near to Jesus, remembering His promise, "I will refresh you," and "I will give you rest." In our studies, let us study Him, and in all our ways let us remember Him. In our joys, let us sing Psalms unto Him and His Father and the Holy Ghost; and in our sorrows, let us draw near unto God, through Him, for mercy and grace to help in time of need. So seeking Him always, we shall never fail to find Him.

Let us be "seeking for Christ" *in all things*. In the works of Creation, in the mercies of Providence, in the operations of Grace, and in the hopes of Heaven. Let us never forget that Jesus is the life and power of them all. When we are reading, or hearing, or meditating on the Bible, let us know that Jesus is the promised seed, who forms the glory of the law; that the melody of the Psalms was incense

to Jesus; that the testimony of Jesus was the Spirit which wrought in the Prophets; that Jesus was the great subject of the Evangelists; and Jesus the Corner Stone of the Church in the Epistles; and Jesus the Amen, the beginning and the ending, of the Revelations. Let us seek for Jesus in all His words, and in the words of all His ambassadors and members. Let us seek for Jesus through all the Prayer Book, for the Spirit of Jesus shines and works through all of it. When we see water, let us remember that water of grace which Jesus gives to His people, of which whosoever drinketh shall never thirst, but it shall be in him a well of water springing up unto everlasting life. The fire may remind us of the power of His Word; a star, of the star over His cradle; the sun, of Him the Sun of Righteousness; and bread, and wine, of His Body and His Blood; and every cross, of the Cross of our Lord Jesus Christ. Let us seek Him in little children, not forgetting that He hath said "whosoever shall receive one such little one in my name, receiveth me." Let us seek for Jesus in sufferers;—the hungry, the thirsty, the strangers, the naked, the sick, the prisoners, the fatherless, the widows, knowing that He will say, at the last day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So that in the feeble child, or in the worn down sufferer, we may not only seek Jesus, but, doing good for His sake, may be sure to find Him in them.

"*The Time is Short.*" *From* 1 *Cor.* vii. 29.

Although, brethren, "the time is short," it is long enough for you to work out your salvation, if you will set about it in earnest, and at once. If the time present were not enough for this, we may well believe that God would have given more, seeing that He hath spared no long-suffering in point of time, no expense in point of cost, to bring us by all means to be saved, and to come to the knowledge of the truth.

The Scriptures represent to us the existence of God as being measured rather by eternity than by the periods of time; telling us "that one day is with the Lord as a thousand years, and a thousand years as one day." The apostle St. Peter in the same place goes on to say that "the Lord is not slack concerning His promise, (that is, of coming quickly,) but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." There is time, I say, for every man living to be saved, if only he will be persuaded to make the most of all the time that yet remains to him. Men say that they have *no time* to think of their souls; but we find that those who are really anxious about their souls contrive to make time for that necessary business. Indeed, if we find that the time is short, if not too short already, how foolish to spend it on useless repining, instead of making the most of it, if that by any means we may attain to the resurrection of the dead. Even the most occupied among you has time for praying in his heart, if he has not much leisure for prayer with his lips; and surely there are few but may find a half hour for devotion, morning, noon, and night, whether snatched from the temptations of sleep, or from the time of meals, or from the drowsiness of bodily fatigue; and there are none, I say, but might, three times a day, thus seize upon a few minutes, at the least, to devote them altogether to the Lord. You have, besides, all the Sundays to yourselves, in which to cast up the accounts between your souls and God, to pray for forgiveness of the sins of the week past, and for grace to spend more righteously that which is beginning. Thus, though "the time is short," it is long enough, if we would use it aright, though it is not long enough to be neglected; and the shorter and more evil the days are, the more they want redeeming unto God.

The Compassion of Christ. From St. Luke vii. 13.

How wonderful is the feeling which the Son of God hath

had for those whom He hath chosen to call His brethren. Our afflictions, instead of driving Him from us, drew Him towards us. Our sins and our sorrows attracted Him out of heaven, to come and help us to bear our burdens,—yea, to bear them for us; for the Lord laid on Him the iniquities of us all, and He bore our sicknesses, and carried our infirmities. Even now nothing so draws Him to come and visit the sinner with His grace, as a stricken sorrowful spirit—"a broken and contrite heart, O God, thou wilt not despise." He knows every thing, and therefore He knows our sorrows; and nothing moves His compassion like affliction. He feels with us, because He suffered for us, even the same kind of sufferings that we groan under; only that we must always remember that He had no sin in His sorrow, while every thing of ours is mixed with sin. He has witnessed in the flesh those same sorrows which He now beholds in the Spirit. He knows, to an extent that man does not, the depths of the bitterness of the soul in grief. Some men feel for us, but cannot help us; others will not allow themselves to feel, if they cannot assist; but Christ can feel for those that are tempted with the most intense interest, because He is able "to succour them that are tempted." He says, "Weep not!" and with His marvellous power calms the heart, when pain is burning in the bones like a fire, or the man sits desolate amidst the wrecks of his hope.

Christ's love leading men to holiness. On Good Friday. From St. John, xix. 30.

At the moment of His death, Jesus said "It is finished;" and then "He bowed His head, and gave up the ghost." His words expressed that His life was finished; as St. Paul said, just before his death, "I have finished my course." They also implied that all things which were written in the law and the prophets concerning the Son of Man had been accomplished. He had now fulfilled all righteousness, having

been made flesh, and having dwelt amongst us; having been circumcised and baptized; having suffered, and having been tempted; and having had all the prophecies respecting Him fulfilled; and all the types ended in Himself; He had now blotted out the handwriting of ordinances that was against us, and had taken it out of the way, nailing it to His cross; and He had become "the end of the law for righteousness to every one that believeth." It had been promised that "the seed of the woman should bruise the serpent's head." Even now, lo! so it was. By His death He gave the death-blow to that old serpent Satan, destroying him that had the power of death, and delivering them who through fear of death were all their lifetime subject to bondage. He had, now, glorified God upon earth, and finished the work He had given Him to do. Yea, the precious *atonement for souls was now finished,* by the offering up of Christ, by which He perfected for ever them that were sanctified. There is a connection between the words of Jesus in my text, and the death of Jesus which is related in it. He said "It is finished; and He bowed His head, and gave up the ghost." The work was finished by His last submission, and His breathing out His spirit, or giving up the ghost. By His death man was restored to God's favour, and God was appeased for the sin of man; His wrath against His creatures came to an end, when He saw Him who was His only Son, as man, worshipping and dying. Then the mouth of hell was shut, and the way to heaven was opened; then the price was fully paid for the redemption of souls, when Christ had become a curse for sin; and thenceforward a man was given as a shelter from evil. The sufferings of Christ were finished in His bowing His head and giving up the ghost; and the personal opposition of His enemies was finished, for they could not persecute Him, in himself, any more, now that He was gone where they could neither follow nor see Him. God's counsels had their appointed method

finished. The channel was finished, which Divine love had carved out for the waters of life to flow to a thirsting world ready to perish. Now sins could be forgiven, and sinners adopted for children, and heaven filled with heirs who should sing the praises of God and of the Lamb, in the room of the angels who had fallen from their first estate. All things had come to an end in the first work of our salvation, and we were set in a place of liberty, to keep God's commandments. An end was made of sin, and everlasting righteousness was brought within the reach of man.

Redemption was finished by the death of Christ, but not salvation. He must be buried and descend to hell, and He must rise again from the dead and ascend to heaven;—His Spirit must be sent to baptize the Church, and men must be gathered into it out of all nations; and, further, the Blood of sprinkling must be received by faith in each heart, and there must be the sanctification of the Spirit, and the perfecting of each man in Christ, before the salvation of any one of us can be properly finished. Christ finished on the cross His great work *for* us; but the work must be finished *in* us, and we must be fitted for heaven and crowned, before the intention of God's love and the object of Christ's sufferings are fulfilled to us. If, then, a man for whom Christ died will deny Christ, what must become of him? Alas! there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. God's love is finished. It has no greater depths than are to be found in the love of the Cross. It could have no greater; "greater love hath no man than this, that a man lay down his life for his friends." This love may well prevent any humble penitent from despairing, but it may also prevent any impenitent sinner from presuming. There is none other name by which we can be saved, but the name of Him who was crucified; if, therefore, we despise *that*, we despise salvation, and choose death. God's love hath no way to flow to us, but only

through His dear Son. He is the way, the truth, and the life; no man cometh unto the Father but by Him. There is no hope for the world out of Christ, no cleansing of sin, no shelter from sorrow. And will you shut your hearts against all this love? You could, surely, want no greater to soften you. God could have shewn no greater; and no love can be so almighty, or so constraining, as *the love of God.* If you will join Christ's persecutors, by crucifying Him afresh through your sins, and piercing Him by your ingratitude, and burying Him away from your sight by unbelief,—Oh, brethren, His wrath *must* consume you, amongst His enemies. Take heed, if you refuse His voice while it is called to-day, lest He swear, in His wrath, that you shall not enter into His rest. Then, indeed, you will find no place of repentance, though you seek it carefully with tears.

But, O my brethren, as you have to die and to be judged, believe in this Saviour, who died for sin once, and is to appear once again to judge the quick and the dead. Wash from sin, in that precious blood which flowed from the cross. Strive against sin, for it killed the Lord Jesus. Commemorate Good Friday, by remembering your sins, and looking by faith unto Jesus. So will you be able on Sunday to rejoice in His resurrection, and to eat that bread, and drink that cup, by which we show forth the Lord's death till He come. Take up your cross and follow Christ. Take it up with the heart, for the outward mark of it will never save the soul. Simon, the Cyrenian, bore Christ's cross up Calvary after Him, but what did the bearing of the cross profit Simon, unless, indeed, he bore it with the heart also? We may bear it too, and even groan under the weight of many grievous burdens, hard to be borne, which we lay upon our shoulders; but if we do not believe in Christ with the heart, and confess Him with the tongue, and love Him, how can we be saved by Him? But give yourselves up to Him. When you are tempted to sin, remember that He suffered for

it. When you are tempted to doubt, think of His dying love. Then He will be to you a saviour from all sin, and in due time a deliverer from all sorrow.

Baptism. From Acts ii. 38, 39.

If we examine, first, what benefits result from the right reception of baptism, and, secondly, who do rightly receive it, I know not what will be wanting to the clear and full understanding of this passage, as it was explained by the Word and the Spirit—the latter being sent to expound and apply the former, and to guide Christians "into all truth." (St. John xvi. 13.)

1st. Now, by examining the sentence, we shall find that *the benefits of rightly received Baptism are the forgiveness of sins, and the gift of the Holy Ghost.* "Be baptized" (said St. Peter), "for the remission of sins, and ye shall receive the gift of the Holy Ghost." Worthy receivers of that Divine ordinance obtain that twofold benefit,—the pardon of all sin up to that time, as well original guilt as actual transgressions, and the gift of a new and spiritual life.

The forgiveness of sins must be given in equal measure, in one sense, to all worthy receivers of Baptism; because it is manifest that none could receive more than complete pardon. St. Paul, at his conversion, was to "arise and be baptized, and wash away" his sins (Acts xxii. 16). So all that believe are, by Jesus, "justified from all things;" the least, and the worst, sinners being made clean by being (1 Cor. vi. 10, 11) "washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God."

But, then, it is equally manifest that only that sin can be forgiven *which has been committed*; which is in infants only original sin, but which varies in different ages, individuals, and circumstances, according to the amount (St. Luke vii. 41) of debts contracted with God. God's pardon includes

reconciliation with Him; the guilt, which is the cause of enmity between God and the sinner, being done away in Christ; and it contains, also, a title to the constant washing away of sins upon repentance and confidence towards God, and cleanness at the day of Judgment, and justification unto life eternal. While, therefore, the Church conceives that the adult has an additional amount of guilt to wash away, she prays both for such an one, and for the infant, that he may receive remission of his sins by "spiritual regeneration." Read the opening addresses in the services for Baptism of infants, and that for adults; in the first, original sin alone is spoken of, and in the second, "many actual transgressions" pointed at besides. In her Article on Baptism, (the twenty-seventh,) she declares that, amongst other promises, that of forgiveness of sins is visibly signed and sealed to right receivers of that Sacrament; and in her Homily of Salvation, she thus speaks, "Insomuch that infants, being baptized and dying in their infancy, are by the sacrifice of Christ's death washed from their sins, brought to God's favour, and made His children, and inheritors of His kingdom; and they which in act or deed do sin after their Baptism, when *they* turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort that there remaineth not any spot of sin, that shall be imputed to their damnation."

But though the gift of forgiveness can scarce be said to vary, being always complete in all who have it, the gift of the Holy Spirit both may, and probably does, vary. Indeed, the new birth itself does not vary, yet the grace which God gives with it may. To His own Son Jesus God gave not the Spirit "by measure" (St. John iii. 34); but all we the rest are made "partakers of the Holy Ghost," (Heb. vi. 4) "according to the measure of the gift of Christ," (Eph. iv. 7) and "as God hath dealt to every man the measure of faith" (Romans xii. 3). We are taught by St. Paul (1 Cor.

xii.), that these are various gifts of the same one Spirit, the Spirit "dividing to every man severally as He will." He gives various gifts to various members of His Church, differing in different ages; and various offices and various officers to different churches (Eph. iv. 11), dispensing to all grace whereby they may be saved, but different measures of His grace to each; at first, "according to the good pleasure of His will" (Eph. i. 5); and afterwards, by the same will, in proportion as they improve the grace which they have already received (St. Matt. xiii. 12).

We may thus see the benefit of faithful prayer, (for which the Church makes such full provision in her services both before and after Baptism,) and the advantage of having holy sponsors, and full congregations, as spiritual aid in seeking for the largest and fullest gifts of the Spirit. For while we believe that God doth *always* bless His own appointed ordinance to worthy receivers, in forgiving them their sins, and giving to them the Holy Ghost, we may also believe that it will be unto them "according to their faith," (St. Matt. ix. 29)—that he who seeks for nothing will have nothing, and he who seeks for little will have little, and he who seeks for much will have much;—and that the effectual fervent prayers of righteous men (St. James v. 16) much avail to draw down distinguishing advantage on themselves and others.

The Holy Communion. From Genesis xiv. 18.

How superior was this action of the Lord Jesus to that of Melchizedek. Melchizedek could only give bread and wine to the people. But Christ gave this, and much more in addition,—this, and not this only. He gave bread, and we following His example, and obeying His direction, give bread also; but to those who spiritually receive the bread, He giveth to them, or maketh it to them, His body, which they receive by faith, to the strengthening of their souls. He

gave wine, and we, after His action and commandment, give the consecrated wine to the members of the Church; but He giveth to those who spiritually receive the wine, seeking for the sprinkling of His most precious blood upon their souls, He giveth to them, or He maketh it to be to them, His blood which was shed for them, and which they receive inwardly to the refreshing of their souls. The carnally minded and the hypocrite only receive the bread and wine; but the faithful verily and indeed receive the body and blood of Christ in the Lord's Supper. The bread which He gives us is His flesh, which He gives for the life of the world. He has said unto us that except we eat His flesh, and drink His blood, we have no life in us; but we know that whoso eateth His flesh, and drinketh His blood, dwelleth in Christ, and Christ in him. For "my flesh" (said He) "is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." If you carefully consider this, and the whole of the sixth chapter of St. John from which it is taken, and all the passages in the New Testament respecting the Lord's Supper and our communion in Christ, you will see that, in whatever light we regard Melchizedek's action, that of our great King and Priest is infinitely more blessed.

Our high companionship in Christ. From Ephes. ii. 19.

The privilege indicated in the text is truly marvellous. From strangers and foreigners, to be made "fellow citizens with the saints, and of the household of God;" to belong to a Church which is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in Whom all the building fitly framed together groweth unto an holy temple in the Lord, in Whom ye also are builded together for an habitation of God through the Spirit." We are come "unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and an innumerable company

of angels, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." We are joined to the believing people, the metropolis of whose country is Jerusalem which is above. The saints rejoice at the conversion of a sinner that repenteth, and repentant sinners rejoice at the glory of the saints. We are joined with them into one body and one Spirit, even as we are called in one hope of our calling, and have with them one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. We are joined to that communion which contains all, from all quarters, who in all ages have entered through Christ into eternal life. We have come to that vast city, whose maker and builder is God, consisting below of many churches, and above of many mansions. The holy citizens are in the world, but they are not of the world; they belong to the body of the world, but not to its spirit. They *were* strangers to God, and friends of the world; but now, by the miraculous transfiguration of God's grace, they are strangers and foreigners in the world, but fellow citizens with the saints, and of the household of God. They have the honour of all God's saints, and the Spirit maketh intercession for them. They belong to an innumerable company, described in the Revelations, as "an hundred and forty and four thousand" men, out of the twelve tribes of Israel; a description followed by an account of the great company of the saints who shall be saved, who would be, according to Daniel, "ten thousand times ten thousand, and thousands of thousands." Let us learn from this subject, amongst other things, to seek chiefly, perhaps only, the company and communion of the godly,—of such as are children of God here, and will be saints of God hereafter. If we would be religious, we must be with the religious. If we mix with the bad, we can only do it safely, when we do it, as did the Lord Christ and His Apostles, for the sake of doing them good, and making them to love God. And this must be done with care, and perhaps

as an exception; for our hearts are so deceitful, that the company of the evil will probably corrupt us, as the company of the good may certainly confirm us in grace. If we have fellowship with the workers of darkness, we shall probably have fellowship with their dark works, which the Apostle forbids. But if we have fellowship with the Apostles, and such as follow them, our fellowship will be, through them, with the Son of God, Jesus Christ. Heaven is open to all, but its city is holy, and the gate of it will only admit the saints, and therefore let those be our companions in the way to heaven, who will be our friends and associates there. Let us, as becometh saints, minister to the necessity of the saints, and be given to hospitality; remembering that to do kindness to the bodies and souls of such men, is to engage, and wrap around ourselves, the affections of those who will be our companions and fellow citizens in the heavenly Jerusalem. Thus, by associating ourselves in spirit and action with the saints of God, we may anticipate, with joyful confidence, a re-union with them in the glorious world in which they are to be living and shining for ever. "Let us," (in the words of an early saint and martyr,) "embrace the day which assigns each to his own home, which restores us, snatched from hence and from the chains of the world, to Paradise and the kingdom. Who, that was placed abroad, would not hasten to return to his country? who, that was hastening to sail to his friends, would not anxiously wish for a fair wind, that he might be able more quickly to embrace those most dear to him? We count Paradise our country, where we have begun to have the Patriarchs for our parents; why do we not hasten and run, that we may be able to see our country, and to salute our parents? There," (this holy Bishop magnificently writes,) "a great number of dear ones wait for us; a large and numerous crowd of parents, brethren, and sons expect us, already secure in their own safety, still anxious about our salvation. How great the joy, in common to them

and to us, to come to their sight and embrace! How great the pleasure of the heavenly kingdoms there, without the fear of dying! how exquisite and perpetual the felicity, with an eternity of life! There is a glorious choir of the Apostles; there, a number of exulting Prophets; there, an innumerable people of martyrs, crowned for the victory of their contest and passion; merciful ones rewarded are there, who have done works of righteousness by giving food and alms to the poor; who, keeping the Lord's precepts, have transferred their earthly patrimonies to heavenly treasures. To these," (he adds,) "most beloved brethren, let us hasten with greedy cupidity; let us choose to be quickly with them, that it may be our lot quickly to come to Christ." May God see this to be *our* course of thought; may the Lord Christ behold this, as the purpose of our mind and faith; for He will give the fuller rewards of His glory to those whose desires respecting Him have been the greater. As thus, by desire, we should have communion with the Saints above, and, by companionship, with the Saints below, so let us communicate with the whole body of Christ in the Supper of the Lord. We are taught that we communicate with Christ in it, in that passage in which St. Paul says, that the cup of blessing, which we bless, is the communion of the blood of Christ,—the bread, which we break, is the communion of the body of Christ. He also teaches that in eating the same spiritual meat, and drinking the same spiritual drink, we communicate with the saints on earth and in heaven, having once been all baptized by one Spirit into one body, and now being all made to drink into one Spirit.

EXTRACTS FROM LETTERS.

During the time that this Memoir was in the course of publication, Dr. Corrie, of Cambridge, unexpectedly found many letters written to him by my husband, and most kindly forwarded them to me. They referred chiefly to the time of our residence in or near Derry Hill, and in Westbury; and contained remarks on circumstances which, either in the Diary or Memoir, had been previously noticed. I have thought it best, therefore, to give extracts from the letters, rather than to run the chance of wearying the reader by inserting them in full.

The correspondence is marked by a warm and sincere friendship on either side; with a consciousness on my husband's part that, from the difference of age and position, Dr. Corrie was shewing peculiar favour by bestowing so much time and patience in answering his many and varied inquiries, and in one of the letters he thus expresses this feeling:—

"According to general rule I should not perhaps be writing now, having sent you one or two notes since I had the pleasure of hearing from you. But I value too much the privilege of an occasional correspondence with one of your ripened wisdom and experience, to act on such rules; especially as I unfeignedly believe that *several* of my epistles are not equal to *one* of yours."

There is also to be traced not only a willingness but a desire to receive instruction, with a manly avowal of his own sentiments on points of doctrine, in which he felt convinced that he had attained the truth.

I will first give some extracts marking, together with his

personal regard for Dr. Corrie, his wish to be influenced by him. In April, 1840, he writes:—

"Many, many, thanks for your faithful and friendly letter. Yes, indeed, my dear Sir, I feel how hard it is, with so many prejudices, and tastes, and feelings, at work within the heart, to sit loose to this world, and not only to profess, but to act, as the followers of Him who lived more as an ambassador, than as a citizen, in this life."

In June of the same year, he writes again from St. John's Parsonage, Guernsey, where we were then residing*:—

"I had written you a short note to send by to-morrow's post from this Island, when your very kind letter arrived. As you will perceive by the date of this, I am in a temporary charge of the parish I mentioned to you in my last.

"Be assured, my dear Sir, that I took your former letter as kindly as I know you wrote it. It is a Christian privilege to counsel our brethren, and indeed it would ill become my years, and my sense of your repeated acts of kindness to me, if I were to do otherwise than receive with thankfulness and attention any hint you are kind enough to give me. Indeed, it must necessarily be that, in a correspondence like our own, the benefit derived should be almost entirely on my side, and such I feel it to be.

"May the Lord make you frank and open to me, in reproving anything you think amiss in my judgment or actions; and may the Spirit of the same Lord make me humble, and willing to learn of more experienced and better men than myself. To tell you the truth, when I find difficulty in settling any somewhat doubtful point, (as in the case of the queries in my last, which you so kindly and so well answered,) I sometimes say to my beloved wife, that I cannot do better than ask the opinion of Mr. Corrie,† and *abide by it.* How much I feel the difficulty, which you lament, of being able

* See page 50. † Dr. Corrie was then B.D.

to make our wills dependent upon that of God. It seems, as if the more we strive, the more we are baffled; but so it is in respect of all God's dealings with us, in the way of requirement from us; and, oh, if it were not so, how self-sufficient and contented we should be! I believe the more experience we have in the Christian combat, the more we shall see, that the highest attainment in virtue will be a more abased expression of the prayer of the publican.

"I have here two full Sunday services, and one on a week-day; and a population of 2,000. The congregation has been altogether rescued out of the hands of the dissenters by the instrumentality of Mr. Carr, the Incumbent; and the work of God seems truly prospering in the district and schools. We have observed with pleasure that there is a very deep tone of Church feeling and simple piety pervading the islanders. Our stay here will terminate in July or August."

Before giving the queries to which he alludes in this letter, I will remark that it was no transitory feeling which led him to request that the prayer of the publican might be his only epitaph on his tombstone, but a principle which had influenced him in his hours of life and activity. The queries are put in such a spirit that I need not apologise for introducing them.

"Our letters have been lately so exclusively filled with the subject of my removal, that we have had no space for subjects of ordinary correspondence. Two questions have, however, for some time been before my mind, on which I was desirous of asking your advice, and on which perhaps you will favour me with your opinion, whenever it may suit your convenience. The one is, how far a parochial minister may mix with Roman Catholic and other sectarians, except for direct purposes of edification. I have weighed the *pros* and *cons*, and the latter, in my mind, greatly prevail; as a

clergyman, or even an ordinary Christian, by mixing for social purposes with those whose principles he disapproves, appears to me to present the appearance, at least, of thinking lightly of error, and thus to diminish the influence of his doctrine and example at other periods.

"My other question is, Whether a Minister should allow, (*i.e.*, encourage in any sense,) the practice of proxies for sponsors in baptisms? On the one side, it may be urged that otherwise the nearest relatives will often be unable to stand for the infant, they being, perhaps, those of all others whose situation will shortly, or in after life, give them the best opportunity of exercising an influence for good. And, on the other side, it may be argued that absent sponsors have less interest in the infant than they who are present;—that the proxies are in reality the sponsors;—and that the whole thing is a fraud, legitimatised only by usage.

"Some time when you are writing, and it is altogether convenient to you, pray be kind enough to teach me on these subjects."

Under the year 1841 (p. 56) I have mentioned that a small incumbency, connected with my husband's family property in Yorkshire, was offered to him. He consulted Dr. Corrie, and thus expresses his thanks for the counsel received:—

"Many, many, thanks for your kind and valued letter, which gave me much comfort, and settled me finally and altogether to give up Stainley."

At the close of the letter:—

"Thanks again for your counsel and kindness. It is my earnest wish to act rightly, and upon riper judgment than my own; and it is much comfort to me to have so kind and valuable a friend as yourself, to whom I can unbosom myself in all my difficulties, and submit my opinions (under God,

to whom I would desire to commit every matter,) with, I hope, an unbiassed heart."

The next letter was written in the October of the same year, and lays before Dr. Corrie his difficulties connected with the delay in the building of the promised parsonage at Derry Hill, and his determination to leave that district, should it not be shortly commenced. It is dated October 25, and written from Calne:—

"If there are no signs of a parsonage in the spring of next year, I shall quit the field of my present labours. Should I be called to do this, which I think most probably will be the case, I shall suffer much pain; especially as I have reason to think God has been with me in my work,—oh, how far above my deservings, and notwithstanding all my short comings, for His mercy's sake. But I shall regard myself as only bowing to what may be considered a matter of need. My not very strong tabernacle, though equal to much under ordinary circumstances, is not equal to such a charge at such a distance. Indeed, it is not that I am unwilling to live and labour as I have done, should it be at all possible; but that I am unable satisfactorily to work so large a parish in absence. I cannot accuse myself of fickleness in this respect, as what I am thinking of is to me a matter of pain and not of pleasure; but I feel I could not go on for an indefinite period as I am.

"I have thus unbosomed myself to you, dear Sir. I trust you will not deem me acting wrongly under the circumstances. If you do, I pray you 'smite me friendly and reprove me;' for the true counsel of Christian friendship is what I wish, and what I am sure you will give me. I am conscious of endeavouring to act altogether for the right, but how often we are unconsciously biassed. May I be preserved from this by my all-gracious God! Could you know the number of days in which I have been wet through, and yet able to do nothing among my people, and various other

trials to myself and my wife arising from the same source, I am sure you would not wonder at the decision I have come to; and I am sure you will feel for the tremblings of heart which have preceded and accompanied this resolution."

Having referred to his wish to live "amongst his people," I will give another short extract, expressing the same feeling, written in March, 1841 :—

"I hope to get up amongst my people in the spring of 1842, at the latest, if not in the autumn of this year. I am very anxious on this point; no one, who has not tried it, can conceive the inconvenience of daily duties three miles away, in this changeable climate. But God has hitherto helped me, and I see all my people in turn, though not so frequently as I could wish. I am quite impressed with the necessity of labouring from house to house, and not only amongst the sick; for *the time and season* at which the word spoken will profit may be other than that of sickness; and the casualties of life are so frequent, that we cannot tell the moment in which the heart will be tender, unless constantly on the watch for it; especially in the charge of a large flock."

It was in the December of 1841 that the late Mr. Angel most kindly lent us a cottage, not far from his own house, and my husband imparted this cause for rejoicing in the following words :—

"I am sure you will be pleased to hear that we have had a most unexpected offer of a cottage, within three quarters of a mile of my church, till a parsonage is put up at Derry Hill.

"As it is in the middle of Mr. Angel's garden, we could not have supposed that he would have lent it to us, but he has done so without charge. Thus, through the mercy of God, a clear way has been made, in answer to my prayers, out of all difficulties about non-residence; as indeed I have

always found it to be. The cottage is a mere nutshell: two sitting rooms, and three bed-rooms; but beautifully situated, and the nearness compensates for every inconvenience."

In his next letter he returns to the subject, and expresses the happiness it gives him in being permitted to live nearer the scene of his labours.

"We are settled in our little mountain cottage, and I feel the greatest comfort in being near my church and people. God is multiplying His mercies, and making His grace break out on all sides around me. Every token of His goodness makes me feel the necessity of dependence on Him, and renewed humiliation. What am I, that the Lord should visit me with his love? A sinner indeed! But He hath committed to me that glorious Gospel, of which I bless Him that I am not ashamed; and in His service I desire to be found living and dying, and triumphing by Him."

The letter which follows contains some thoughts arising from the installation of a Chancellor at Cambridge, which took place in the year 1842.

"Although I have nothing particular to communicate, yet as it is some time since I have had the pleasure of hearing from you, and as Monday, being my weekly day of rest, affords me a little leisure, I thought I would write a line to hope you are pretty well. If you are at Cambridge, as I suppose, I can conceive that you must be in the midst of scenes, which, though spirit stirring to all, are painful and troublous to the quiet and devout. At least so I have thought. But perhaps there is something cynical in this feeling—that, if I were at Cambridge at present, I should scarce know how to behave, when surrounded with the sermons, orations, concerts, and balls, (I do not intend lightness by thus uniting them,) of the installation. But perhaps these things must needs be at present. Oh for that

day, when the Church will no longer be troubled with balancing between inconsistency and moroseness; and when we shall have 'the fulness of joy and pleasures for evermore,' without sin or sorrow or satiety!"

When writing at the beginning of a year, he generally alluded to the season, as in the following letter, written January 13th.

"If it is not too late, permit me to wish you the compliments of the season, in the high Christian sense of prosperity to soul and body, and comfort and joy and increase in the Holy Ghost. We may be confidently persuaded that this new year has been thickly sown with benefits by the Father of mercies; but knowledge and experience may teach us also that it will have its trials; and what either may be exactly to Church or State, or to us as individuals, we cannot tell; only we do know that the same Rock, (Jesus 'the same' always,) shall afford us a footing to support us in our trials."

After remarking on one of the controversies of the day, he continues:

"How refreshing to turn from pamphlets, and charges, and letters, to God's unchanging lively Oracles, and to pray in the truly Catholic words of our Liturgy. Yet it is much easier to condemn controversy, than it is to eschew a controversial spirit; a remark forced upon me, when I review my own words and thoughts upon passing events."

Before giving extracts from letters of a less personal character, I would remark that he generally subscribed himself "Your friend and servant in Christ," or, "Your friend and servant in the Lord," or, "In the fellowship of Christ," or with some similar expressions.

I will now introduce a few extracts from letters on other points; one of them a delicate subject, but which I am unwilling altogether to omit, since it exhibits the earnest

yearnings of a Christian son for the spiritual welfare of an aged parent.

"My aged father is staying with us at present, which gives us much pleasure, and it is my prayer it may be made a blessing to him. May I ask you to give me your prayers on this head, as I can write but with sadness on it."

On March 27th of the year 1844—

"Since last I wrote to you, my aged father, who has been very ill at Bath, has come to stay with us, that we may comfort and cherish his declining days. We feel this a great privilege in many respects, especially in the hope that our closer intercourse may conduce to his spiritual benefit. In all other respects, I am going on in an even course; sometimes comforted and lifted up with hopes of a little fruit to my ministry, and at others tempted to be cast down, at the sight of slowness, and unripeness, and drawings back, and sin.

"Our new school is full of children, and I contemplate adding an Infant School, under the same roof, to enable us to receive 150 children."

In June, 1844, he resumes—

"I felt much comfort and pleasure from the receipt of your kind and valuable letter, and should have answered it sooner, but that my father's stay with us, and his frequent attacks of illness, have of late much increased my occupations and anxieties. My conscience does bear me witness that it is my chief desire, (as you wisely hint that it should be,) to promote the spiritual welfare of my aged parent. This to me is a subject of great pain, and one that I cannot well speak of at any length in a letter. His life is most precarious, as he has water in several parts of his body, and we therefore feel thankful at his suffering nothing, and being preserved from day to day. And it is much comfort

to us to be able to cherish him in his old age, and to bear testimony by life and word, (as far as human weakness enables us,) to the power and reality and persuasiveness of the religion of the Gospel. But that *one* subject covers with the darkest melancholy any comfort we may derive from being able to minister to him. May I ask your prayers? I need them, for mine are most poor, being based upon a sinking faith in this respect.

"How glad I should have been of your wise counsel and personal sympathy in this most affecting matter. But I suppose this cannot be, as you are not likely to chance to be in this part of the country, and the possession still of a spare bedroom, and the offer of a hearty welcome from us both, will scarce tempt you so far. I could hardly conceive, by the way, any part of England more likely to please and refresh a stranger to it, after a Cambridge term and that flat country, than our hilly neighbourhood. You would find us on the summit of a fine hill, beautifully situated, with school at one end of the garden and church at the other, and an affectionate, though rather wild, flock."

In February, 1845, he thus announces the death of his father:—"My aged father was taken from us by death, at my brother's residence at Tockenham, on the 12th inst., three weeks after his removal from under our roof. The event had long been expected, but it is always sudden to the heart when it comes. It was a bitter hour when we committed him to the earth."

In the September of 1844 his appointment to the Vicarage of Westbury had taken place. Shortly afterwards we find him writing thus to Dr. Corrie:—

"Your remarks, that for my numerous charge in prospect I have the same strength in God as for the pastorship of ten souls, have struck me much. I remember your making a similar observation seven years ago, when I was first

seeking Holy Orders, and I have never forgotten it. I am sometimes appalled at the thoughts of my work, but know that there is sufficiency for me in God; without whose mercy, in His Son Jesus, I could neither hope to be cleared as to the past, nor enabled for the future. I am far from using words of course in requesting the favour of your prayers on my behalf, and assuring you how much I shall value them. There is strength to supply my ministry in God; and from Him myself, and those who feel for me, must draw that strength, by praying that I may be filled with wisdom and the Holy Ghost; that not with fleshly wisdom, but by the grace of God, I may have my conversation in the world, and more abundantly towards my own flock."

In July, 1845 :—

"My greatest anxiety is to gather in, and feed with bread from heaven, those who profess themselves Church people. The baptisms of great numbers of such have been neglected, and of their children, and I am endeavouring to gather them in. The Sunday before last, I had the privilege to baptize 17, nearly all past childhood. I feel far more anxious for such results, at present especially, than for what one may call conversions from the ranks of open dissent. It is a happiness to turn the eye and heart away from the contemplations of public matters, with menacing signs and political wonders, to the active service of the Ministry of the Gospel of the grace of God, which never changes, like unto Him, its Lord and Master, who is 'the same yesterday, to-day, and for ever.' Thus faith, working by love, believing God's promises that His Church shall not fail, and acting on them, casts out that natural fear of man, which trembles when it looks at the things which are seen."

In the year 1841, my husband appears to have thought much on the subject of the Millennium,—a subject which, full

of mystery, must ever be interesting to the inquiring and devout. On this point, as on many others, he opened his mind to Dr. Corrie, in October, 1840:—

"Feeling the controversies about the Millennium and the beatified state to be generally unprofitable in effect, I have always avoided being led to any fixed opinion upon them, believing the grand motive of the day of Christ sufficient to make us watchful, and God's promises to make us hopeful and confiding. At the same time, I confess my doing so has left Rev. xx. 4—7 unexplained to my mind; though I have been disinclined to receive the view of a personal reign from the moral and physical difficulties connected with it. My favourite commentator, Burkitt, does not satisfy me on this point, interpreting the dead saints living and reigning to mean that they live in the principles of their successors and children in the faith. This seems to be frittering away such plain language as Rev. v. 10, "And we shall reign on the earth." But to admit a pre-celestial state seems inconsistent with the account of the one last day in 1 Thes. iv. 15—17; which makes the descending of Jesus, and the ascending of the sleeping saints, and the changing of the quick, and the gathering of them all into the one body of Christ and to His unchanging ('ever to be with the Lord') presence, one course of consecutive or contemporary events. Perhaps you would kindly give me a hint on the subject, or tell me where I could find the solution of the difficulty, if it be to be found;—the difficulty, I mean, of reconciling and making consistent the belief in one coming, introductory to one judgment, and followed by one state of glory, with the passage at the end of the Revelation. I know, indeed, that *the how* is as unnecessary for us to know as *the when*. But if, in a humble spirit, we search for the things which God has revealed for the children of men to know, perhaps we are not touching on His prerogative over 'the secret things.' At all events, I should like the counsel you always so kindly give me."

In the following January the subject was continued :—

"I felt truly grateful for your valuable remarks, on the 20th October last, on Rev. xx. 4—7, which assisted me to a more perspicuous understanding of that and the kindred passages than I had ever had before. My only hesitation is the following. If the account, in the fourth verse, of the dead who are living applies to those who are now in the previous glory of Paradise, must it not follow, from the next verse, that only some of those who will obtain final salvation possess consciousness previously to the general resurrection? If I could receive *this*, I should see very clearly through the passage. I am sure you will, at your leisure, notice this difficulty, and tell me whether it must be admitted, or whether the passage can be consistently so explained without it, or whether otherwise this interpretation must fall. Whatever now, or hereafter, you could supply me with in reference to this portion of the state and prospects of Christ's church, would much interest me. Though indeed the acting out of present duties, and the feeding by faith upon the promises, are more than enough. Pray accept our united best wishes for a happy New Year to you. May we all in this year drink largely of the Spirit of Christ, and may the close of it find our salvation nearer, and the Gospel more precious to our souls."

In the ensuing March the correspondence was resumed :—

"I gladly received the light you threw upon Rev. xx. 4—7. This was, that 'Satan' was to be interpreted, as in chap. xii. 9, for Satanic Antichristian power. If, then, I open the passage with this key, that 'Satan' may be the Roman civil or ecclesiastical dominion, or both, it comes to be as follows :— This power is bound one thousand years, *i.e.*, an indefinite large number of years; till the expiration of which period, great and destructive violence is not to be permitted against believers of the true Church, but after which it must be

loosed 'for a little season.' The commencement of the fourth verse I would, with you, apply to the glory of the beatified at the judgment, and the conclusion of it to the state of those who sleep in Jesus before the final coming. Then occurs my difficulty. Going on in this way, I find in the fifth verse persons described, who were not so to live in the spirit till the end of the thousand years. That is to say, this interpretation would lead me to feel that it is only martyrs, (corporeally and spiritually,) and saints untouched by the mark of the Beast, who would live during those years; but that there should be others, saints still, but less immaculate, who would have no distinct consciousness or enjoyment of 'the blessedness of the first resurrection.' This opens a train of circumstances new to me, and which, therefore, I could not receive till I should see more clearly through the subject. I am sure you will kindly endeavour to untie the knot which I have puzzled for myself."

In June of the same year:—

"I thank you for the kindness with which you answered my queries on Rev. xx., and am more and more confirmed by our correspondence on the subject, that the passage in question does not necessarily imply an earthly Millennium, and though I could not say with so much confidence to what exact period and course of events it does refer, yet I am willing to remain uncertain on that point for the present, if indeed it can be decided with any certainty."

I do not find any further reference to the subject of the Millennium.

During the year 1842, my husband's views on Baptism had materially changed, and he had been led, as the reader will perceive, gradually and thoughtfully to adopt those which he retained to the end of his life. The spirit in which he entered into the examination of this subject, with

the hope of establishing his existing opinions, or of obtaining more correct ones, was well expressed in a letter not immediately connected with Baptism. "I pray that I may always be kept with a sound faith and a bright charity, knowing no party but Christ's, and remembering my own faults, lest I should look at those of my brother."

In February, 1843, commencing with "I thank you most sincerely for your kind note. Your favours to me are always full of instruction, either helping me to the formation of a right view, or confirming me in it," . . . he proceeds to say,

"I wish to tell you, my dear Sir, that for nearly a year past my views on Baptism have been slightly altered; that is, I now conceive that *all* children are taken under the shelter of the Covenant. Having ascertained what is the grace given in the sacrament, when worthily received, I next seek an answer to the question, Who are worthy receivers? and find it to be penitent and believing adults, and infants; all the latter receiving the blessing, as being incapable of receiving faith. I do not put this by way of argument, but only to explain my meaning. The objection of cases in which there may be no faith in prayer, I never feel anxious to meet; (1) because I should be unwilling to decide any such case in the affirmative, or negative; (2) because it is very exceptional, and must always be suppositional, and scarcely consistent with charity. Of course, the whole question turns on the defectibility of grace; but, as you know, I do not so feel on this point, as to be obliged to conceive that no measure of grace, however small, can be lost; that is, that grace, if not now possessed, never can have been possessed. Evil education, in one case, destroys the seed, which Christian nurture, in another, fosters. In the former case there ensues spiritual death, as if there never had been life, and there must, therefore, be renewal, equal to the change of regeneration; though this latter term I do not

conceive, can be, with theological accuracy, applied to a second change. I remember, when I thought differently, a clergyman staggering me much, by telling me I walked by sight, while he walked by faith, for that I would not acknowledge grace ever to have been given, when I did not *see* its fruits. I am anxious to tell you of the slight change, (for it only goes to the inclusion of all infants,) which has taken place in my sentiments. I dread all changes, and would, therefore, candidly acknowledge any that occur in my mind."

At a later date the subject is resumed:—

"I thank you, very much, for your kindness in writing to me so soon; which I am the more grateful for, as I attribute it partly to your anxiety lest I should embrace any view on Baptism, which might lessen the effectiveness of my ministry, by making me preach with restraint some other fundamental doctrines of our faith. Indeed, knowing my own weakness, I often tremble lest I should go wrong; and the frequent spectacles one has seen, of late, of preachers of righteousness forsaking the faith they once maintained, and turning unto some of the devious paths of error, make it desirable that all God's servants, (and I above them all, as the weakest and least of all,) should abound in prayer and watchfulness; both that they may be led into all truth and maintained in it.

"But as far as I know my own soul, (though, indeed, it is so deceitful as to be difficult to know, and I do not examine it so sedulously as I ought,) and as far as I know my own ministry, in both I am desiring and striving to build myself and others upon CHRIST, the only rock,—the precious sure foundation stone, and the rock whence the waters of life flow to every one that thirsteth.

"And yet, (as I said in my last,) it is true I have altered my views of Baptism, so as to consider *all* infants partakers of such full meetness for the blessings of the new Covenant as

infants are capable of. I quite feel with you, dear Sir, that the services for the baptism of adults and infants proceed on the same principle and idea. My only question is, Whether one infant can receive more worthily than another infant? whether any can *come feignedly?* I mean, generally speaking; for, (as I said in my last letter,) I am not willing to suppose an exceptional and hypothetical case of no prayer, no faith, in all present, and in all absent, who are interested in the child.

"What first shook me in my previous view, the hypothetical, was that, when viewed in the results, it made very few to have received any measure of grace through baptism; because so very few of the baptized ever shew forth any of the visible fruits of the Spirit. On the other hand, as, according to this system, the blessing must be supposed *always* to follow real prayer, all children baptized by a pious clergyman would have this real prayer, and therefore the blessing—and yet how few, even of these, grow up godly. Does not this difficulty, then, become nearly as great as when we conceive that the blessing of the pardon of sins, the gift of the Holy Ghost, and the *first* disposition of the soul to newness of life, accompanies all infant baptisms in the name of the Trinity.

"These pages appear written egotistically, and all about what *I* think. But I hope you will excuse this, for it has arisen from my being unwilling to speak positively, (as indeed I do not feel so,) but as one desirous to be taught, and set right if wrong; and because I should not think of arguing with you, knowing how much more likely you are to be right than I am myself. And very sorry should I be to differ from you in any thing; but I hope that, if ever I do so, I may be able to explain my meaning in such a manner as to reduce our diversity to a *minimum*. But if you ever see me wrong, in doctrine or practice, my dear Sir, do me the kindness to tell me so, and I will try and shew that I am thankful for it."

A month or two later Dr. Corrie's correspondent writes :—

"My question is, Whether infants possess any peculiar character,—I mean, one infant as distinguished from another? When they grow up, the benefits of baptism are entirely lost, if they do not exercise repentance and faith. But must I say, in this case, that no benefit was ever given? If it was given, but lost, that increases the condemnation. If there are no after signs of grace, but signs of death, I would say, with St. Paul, to the baptized, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' I pray with reference to my own babes, 'They are *Thine*, O save them.' If, (which God forbid,) they turned out evil, or worldlings, I would not say I was mistaken in my faith, unanswered in my prayers, overbold in my apprehension of the promises: but I would say, Alas! 'they have received the grace of God in vain;' and should try to call them back as prodigals to their Father's house again. I would say to the baptized—Now ye are sons, walk as sons. But if you do not, speak not of your baptism. Your white garments bear testimony against your sin, your profession against your unbelief."

The last letter on this subject was written on the 31st of the July following :—

"I do not know that I need trouble you any more with my thoughts on Baptism; and I am aware of the difficulty of briefly answering complicated arguments on paper. My views are founded on the consideration of what regeneration is. It is (John iii. 5) *a birth of water and of the Spirit.* Therefore to speak, as men do, of regeneration, previous to, or subsequent to, Baptism, seems to me defective: because Regeneration consists of a birth of water, as well as of the Spirit; not two births, but one. Again, Baptism is *washing.* But what is Christian Baptism? It is a washing with water, *and* a washing of the soul in the blood of Christ.

"I hope that I neither hold, nor tend to, extreme views; which I much fear and deprecate. I feel in the main with Bishop Beveridge, though I dare not be so positive on some points as he is. My constant prayer is, that I may be rooted and grounded in Christ, and grow up into Him in all things; and I also pray that He would guide me, and not let me wander from any portion of His truth."

I will give but one more extract from this correspondence. It will be on the doctrine of Absolution. Before doing so, I think it right to mention that my husband, in his last hours, called for and received, at the hands of his brother, "the ministry of Absolution," appointed for use in the service of "the visitation of the sick;" and that he expressed much thankfulness, at being permitted to have this privilege.

The letter was written in August, 1842.

"I have been thinking a good deal of late on the subject of ministerial absolution. It seems to me that I have not acted up, during my ministry hitherto, to St. John xx. 22, 23; a commission extended to me when I received Priest's orders. As is always the case when our views are below our gifts, I recall many a troubled, though penitent and faithful, soul, whom I have allowed to depart this life without, what the Church calls, the 'ministry of absolution.' I look upon it that for persons generally, the general absolution in the Daily, and in the Communion, Service is sufficient, as authoritatively declaratory of the pardon which is conveyed *by Christ*, through His living ministry, to the really penitent and believing soul. But it seems to me that there are many persons, like those referred to in the exhortation in the Communion Service above quoted, who need more than this at our hands, and to whom we are commissioned to give more; that is, a closer, and more direct and personal, assurance of pardon,—conditional, of course, on their state of mind, which

we can but fallibly pronounce upon. Perhaps this is generally desirable for the sick and dying, though our Church very properly confines it to those who 'humbly and heartily desire it,' because to none other could it be comforting, or profitable. I confess, if I were dying, it would be of much comfort to me to be assured, (as Hooker and Bishop Sanderson were,) by a fellow minister, that I was not mistaken in my hope; that the blood of Christ was effectual to cleanse my sins, even mine."

I have brought to a close the extracts from the correspondence of my husband with Dr. Corrie, a correspondence which, to the end of his days, he valued much. I will now transcribe some portions of his letters to a lady, Mrs. G. M., written to her in the hours of her sorrow, and when mourning the loss, first of a husband, and then of a child.

The first from which I will quote was written a few days after the death of Mr. M., and had been preceded by the letter at page 53. It was the day after All Saints' day, in the year 1842, that he departed this life, and three days later my husband thus writes:—

"I have been thinking much of what I mentioned in my note of last Thursday, that nothing is altered, with respect to the departed Christian, but his condition. He was dead to sin, and alive unto God, and he is so still; for God is the God of the living. And of us living believers it is said, 'Ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.' The church militant, in which he had his part, and of which we are still soldiers, and the church triumphant, in entering which he hath put off his armour and put on his crown, are not two, but one; the entire church is one body, of which Christ is the head. To him and to us the promise holds equally good, 'Because I live ye shall live also.' * * * * * * *

"Your dear husband departed just after All Saints' day. May the angels, who have carried him into Abraham's bosom, be sent back by a gracious God, to comfort the survivors; for 'are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'"

In a letter a little afterwards:—

"I cannot help remarking to you, (if you did not observe it,) that the lessons for the 8th of November, when our dear friend was committed to his Saviour's keeping, who had sanctified the tomb by lying in it for and with His people, were St. Luke xxiv. in the morning, containing an account of Christ's resurrection, and I Thess. iv. in the afternoon, comforting us with the fullest assurance respecting those who 'sleep in Jesus.' This was surely a sweet token of our God upon us. The deceased would have been reading them, had he been alive and well; and he was even then with the risen Jesus, of whom the Word told in the morning; and was sleeping with Jesus, as it sung in the evening. I have often remarked this sweet property of our divine services to accommodate themselves to the feelings of the day, and consider it a proof of God's approbation of them, and His love to us His people. Oh, how great is His love! We cannot love Him as He hath loved us, and is loving us: as He is proving by the constant showers of love which He is pouring out upon us from on high, to moisten the earth about us, and to make our roots break out into thanksgiving and praise.

"Thanks be to our God that He is pouring out His rich consolations to you. What hath He not wrought? The dead is alive, and praising God before the Throne of glory; and we, who are alive and remain, are left to praise Him at the Throne of grace. Our praises ascend as incense, and doubtless join the praises of the Church triumphant in one glorious cloud before the glorious Throne. God comfort you,

and strengthen you, even as He saith that He will. If you are tempted to faint, read Isaiah liv. 5—14.

"Again let me thank you; even as I do, and will, bless the Lord, and praise His name for ever and ever, for your husband's kindness to me; and his last earthly efforts for his and our Saviour's body."

Again a few weeks later, and he writes:—

"Do not allow your heart to sink, my dear Madam. When your faith is weak, look up to Jesus; say, 'Save me Lord, or I perish;' and He will stretch forth the right hand of His power and love, and pluck you out of many waters. Did you ever know him fail you in times past? O, then, doubt Him not for the future. It looks dark now; but when it becomes *the present*, you will have His light, to lighten you, upon it; for He is the same yesterday, to-day, and for ever. He says, 'Fear not, I am with thee.' Of ourselves we can do nothing. But we can do all things through Christ which strengtheneth us. May God preserve you, and your faith! While our faith is preserved, we are preserved: for we live by faith; and, if so, whether we live or die, we are the Lord's. Great trials are *not more to God* than little ones. Indeed, the small often overpower us, because we rest on our own strength, while we are safe in the great, because we fly to God. And when He seems to smite us, to whom shall we fly for refuge but to Him? How shall we escape His seeming frown, but by running closer to Him? Then it shall be the smile of love. Our girl and boy are quite well. We are so pleased with the name of the latter; more so, since our friend's loss,—I mean loss to us, for to him it was gain."

In the closing sentence of the preceding letter, as I cannot help remarking, may be noticed traces of that gentle courtesy and affection, which are to be so frequently observed in the writings of St. Paul.

The next and last letter was addressed to Mrs. M—— in the October of the year 1844, when she was mourning for her youngest child: a little one, who, having been born into this world after the removal of her father, was the first of his children called to be with him in the land of spirits.

"My dear Mrs. M.

"The words of a comforter are weak and vain, except as they point the sufferer the more unto Jesus, and as they express sympathy. This we do indeed feel. It is God who visits, and men must be silent. 'I was dumb, and opened not my mouth, for it was Thy doing.' What He doeth 'thou knowest not now, but thou shalt know hereafter.' But this even our weak faith can see,—that if it pleases the God and Father of our Lord Jesus Christ and the Church to take to Himself an infant, with its baptismal robes quite white and untarnished; yes, having had its robes 'made white in the Blood of the Lamb,' and entering into rest without having 'passed through great tribulation;' taken from wanderings to its home, from corruption to incorruption, from death to immortality,—it is well. The father of the babe was in heaven; and now, therefore, *one* is gone to the father, and *two* are still left to the mother. Dear Madam, be strong and of a good courage. Faint not in the evil day; but take unto you the whole armour of God. He will lead you about triumphant in His Son, and at last make you more than conqueror.

"Believe me, your sincere Friend,

"STAFFORD BROWN."

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WESTLEYS